SAMARĀICCA-KAHĀ

[FIRST TWO CHAPTERS]

of

HARIBHADRA-SŪRI

सिरिहरिभद्दसूरिकया

समराइच्चकहा

(भवविय)॥

Edited

With Introduction, Notes and Sanskrit Tippaṇi

by

M. C. Modi M. A. LL. B.

Sometime Fellow, Sir Parashurama Bhau College, Poona.

1935

Published by
Sambhulal Jagshi. Shah
Gurjar Granth Ratna
Karyalaya, Gandhi Rd.,
A h m e d a b a d

Second Edition
1935

Printed by
Balvantrai Karunashanker Oza
Gayatri Mudranalaya, Kalupur
Khajurini Pole, Ahmedabad

॥ अनुक्रमणिका ॥



Introduction.

The present edition of the first two chapters of Samarāicca-kahā aims at giving the correct text of the said chapters with the necessary adjuncts which may serve as helps towards the proper understanding of the text even to an ordinary student of the Mahrāṣṭrī Prakṛta. Prof. Jacobi has edited Samarāicca-kahā of Haribhadra Sūri, complete in Nine Chapters or Bhavas (=Births) in the Bibliothica Indica Series, Calcutta. It is a very carefully edited, critical and excellent edition but it is not accompanied with elucidatory helps like notes or a detailed glossary, though of course Fasc. 9 of the said work published in 1926 gives the complete summary of the work in English, together with the introduction dealing in full, so far as the up-to-date modern research can go, with the problems of the life and work of Haribhadra. I have based my text primarily on Prof. Jacobi's text with corrections and emendations which according to the Ms. from Pātana supplied by Mahārāja S'rī Puṇyavijayaji are found to be significant and better. In paragraphing etc., I have followed Prof. Jacobi with a view that this work can as well serve

as a supplement to his monumental work. I have taken notice of the readings of Prof. Jacobi's text and my Ms. in the notes, only in such cases where the understanding of the text is vitally concerned. The glossary is selective and its unnecessary enlargement is strictly avoided. I have also sub-joined brief Sanskrit comments, specially taking note of Des'i words and intricate evolutes. The introduction will deal with the problems such as the name of the work, the life of Haribhadra with discussion on his date, the summary of the two chapters, its language, style etc.

2.

The Name of the Work.

The preset work is popularly known as Samarāicca-kahā or the life-history of Samarāicca. But it seems that Haribhadra intended to style it as Samarāicca-cariya while he says,

नवपुव्वभववद्धं संवेगकरं च भव्वसत्ताणं ।
चरियं समराइच्चस्सऽवन्तिरश्चो सुणह वोच्छं ॥

In another reference, he writes,

वोच्छं तप्पडिवद्धं भवियजणाणंदयारिणिं परमं ।
संखेवओ महत्थं चरियकहं तं निसामेह ॥

Again at the end of the work he also refers the work as चरिय.

अविरहियनाणदंसणचरियगुणवरस्स विरइयं एयं ।
जिणदत्तायरियस्स उ सीसावयवेण चरिय त्ति ॥
जं विरइऊण पुण्णं महाणुभावचरियं मए पत्तं ।
तेण इहं भवविरहो होउ सया भवियलोयस्स ॥

It will be seen that in the latter one of the two stanzas quoted above there is a play upon the word चरिय.

Another curious fact about the name of the work is found in कुवलयमाला of उद्योतन which has helped us to a good degree to solve the problem of हरिभद्र's date. उद्योतन calls the work समरमियंका,

जो इच्छइ भवविरहं भवविरहं को न बंधए सुयणो ।
समयसयसत्थगुरुणो समरमियंका कहा जस्स ॥

In his work संतिनाहचरिय, देवचन्द्र the teacher of famous हेमचन्द्र refers to this work.

वंदे सिरिहरिभद्दं सूरिं विउसयणणिग्गयपयावं ।
जेण य कहापबंधो समराइच्चो विणिम्मविओ ॥

Thus though of course हरिभद्र must have named it as समराइच्चचरिय, the name समराइच्चकहा began to be popular quite early. It is however quite difficult to explain why उद्योतन called it समरमियंका.

3.

The date of Haribhadra.

As regards the date of Haribhadra, the controversy is set at rest by the paper of Muni S'rī Jinavijayaji in which he has put

forth cogent references to fix the time-limit of हरिभद्र, viz. the references of भर्तृहरि, हर्ष, कुमारिल and others and of उद्द्योतन's कुवलयमाला. Prof. Jacobi in his introduction satisfies himself by following, as regards हरिभद्र's date, the arguments given by Jinavijaya. Regarding his date three conflicting references exist.

(1) मेरुतुंग's विचारश्रेणि (V. S. 14th century, later part) quotes under उक्तं च the following verse about the date of हरिभद्र—

पंचसए पणसीए विक्कमकालाउ झत्ति अत्थमिओ ।
हरिभद्दसूरि-सूरो भवियाणं दिसउ कल्लाणं ॥

" May the sun in the form of Haribhadra-Sūri who set as early as V. S. 585 show happiness to those who intend to have absolution. "

This tradition is supported by प्रद्युम्नसूरि's विचारसारप्रकरण (the date unsettled but may be earlier than मेरुतुंग) which also quotes this गाथा; समयसुंदर's गाथासहस्री (quotes गाथा; V. S. 1686); कुलमंडन's विचारामृतसंग्रह (V. S. 15 th cent.); धर्मसागर's तपागच्छगुर्वावली, both these last authorities state that हरिभद्र flourished after Vira-Nirvāṇa 1055 i. e. V. S. 585.

Moreover मुनिचन्द्र's गुर्वावली (V. S. 1466) states that हरिभद्र was the friend of मानदेव, who flourished in the 6th century V. S.

अभूद् गुरुः श्रीहरिभद्रमित्रं श्रीमानदेव. पुनरेव सूरिः ।
यो मान्यतो विस्मृतसूरिमन्त्रं लेभेऽम्बिकाऽऽस्यात्तपसोज्जयन्ते ॥

Thus the above authorities support the tradition that हरिभद्र flourished in the 6th cent. V. S. and died in V. S. 585.

(II) Another tradition comes from सिद्धर्षि, the author of उपमितिभवप्रपंचकथा which according to the प्रशस्ति–verse,

संवत्सरशतनवके द्विषष्ठिसहितेऽतिलंघिते चास्याः ।
ज्येष्ठे सितपञ्चम्यां पुनर्वसौ गुरुदिने समाप्तिरभूत् ॥

was finished in V.S. 962, on the 5th of the bright half of the month of ज्येष्ठ, Thursday when the moon was in the constellation of पुनर्वसु. Though the name of संवत् is not mentioned, according to Jinavijaya and Jacobi, astronomical calculations support the संवत् to be विक्रम संवत् i. e. 1st May 906.

सिद्धर्षि gives following verses in the प्रशस्ति which have a vital bearing on the question of the date of हरिभद्रः—

आचार्यहरिभद्रो मे धर्मबोधकरो गुरुः ।
प्रस्तावे भावतो हन्त स एवाद्ये निवेदितः ॥ १५ ॥
विषं विनिर्धूय कुवासनामयं व्यचीचरद् यः कृपया मदाशये
अचिन्त्यवीर्येण सुवासनासुधां नमोऽस्तु तस्मै हरिभद्रसूरये ॥ १६ ॥
अनागतं परिज्ञाय चैत्यवंदनसंश्रया ।
मदर्थैव कृता येन वृत्तिर्ललितविस्तरा ॥ १७ ॥

S'rī Jinavijayji in his essay 'हरिभद्रसूरिका समयनिर्णय' tries to show inconsistencies in the legends given especially by प्रभावकचरित्र and चतुर्विंशतिप्रबंध. He shows that ललितविस्तरा which according to the legends in both the works is accredited to have wiped सिद्धर्षि's mind of Buddistic leanings, does not contain for its subject-matter the refutation of Buddhism at all, though it is admitted that the ललितविस्तरा of हरिभद्र made a strong influence on सिद्धर्षि as seen from his work उपमितिभवप्रपञ्चकथा. Jinavijayaji quoting from उपमितिभवप्रपञ्चकथा (P. 80) (Ed. Jacobi, Bibliothica Indica) two passages where the expressions धर्मबोधकर and अनागत are found, puts a different interpretion on अनागत. He likes to read the sense as अनागतं मां परिज्ञाय or अनागतं मम वृत्तांतं परिज्ञाय. He argues that ललितविस्तरा had so strong an influence on सिद्धर्षि that सिद्धर्षि would consider the work as if it was written for him by Haribhadra anticipating the future. To quote Jinavijayji's own words; "सिद्धर्षिके विचारसे हरिभद्रका ललितविस्तरारूप बनानेवाला कार्य भविष्यत्कालीन उपकारक दृष्टिसे है."

(III) The most significant quotation for the lower limit of the date of हरिभद्र is from उद्द्योतन's कुवलयमाला. दाक्षिण्यचिह्न उद्द्योतन says that he finished his work,

'.........अह चोदसीए चित्तस्स किण्हपक्खंमि ।
निम्मविया बोहकरी भव्वाण होउ सव्वाणं ॥

× × × ×

सगकाले वोलीणे वरिसाण सएहिं सत्तहिं गएहिं ।
एगदिणे णूणेहिं एस समत्ता वरण्हम्मि ॥

i. e. in शक era 700=V. S. 835=A. D. 778.

In the 12th stanza, in the beginning of the work, he says.

सो सिद्धंत[म्मि] गुरू, पमाणनाएणं जस्स हारिभद्दो
बहुगंथसत्थवित्थरपयड [समत्तसुअ]सच्चत्थो ॥

× × × ×

जो इच्छइ भवविरह भवविरहं को न बंधए सुयणो ।
समयसयत्थगुरणो समरामियंका कहा जस्स ॥

Thus it goes beyond doubt that हरिभद्र was the preceptor of उद्द्योतन in the study of canonical literature and logic. Now उद्द्योतन finished his कुवलयमाला in the later half of the 8th cent. and हरिभद्र must likely have flourished before the later part of the 8th century A. D.

This is the later limit about हरिभद्र's date.

The earlier limit of his date can be known from the citations of other authors or their writings in his innumerable works. Jinavijayaji draws up a list of 32 authors and two works वासवदत्ता and प्रियदर्शना the names of whose authors are pretty certain. (His

essay P. 44) हरिभद्र shows his acquaintence with कुमारिल's तन्त्रवार्तिक as shown by certain verses of शास्त्रवार्तासमुच्चय. King हर्ष whose प्रियदर्शना is mentioned, is well-known to have flourished in the 7th century A. D. Moreover हरिभद्र quotes in his विवरण of the नन्दीसूत्र extensively from the नन्दीचूर्णि ofजिनदासगणिमहत्तर who finished it in 677 A. D. धर्मकीर्ति is quoted by हरिभद्र so often and even mentioned by name. धर्मकीर्ति's date is the middle of the 7th cent. A. D. To quote Jacobi, " From among them, (i. e. those mentioned by Jinavijaya) the following may be mentioned as interesting from a chronological point of view. Dignāga, Dharmakīrti, Bhartṛhari (the author of वाक्यपदीय, about 650 A. D.) and Kumārila. × × × × We thus see that Haribhadra quoted many of the celebrities who flourished in the century preceding his own."

The earlier limit is the later part of the 7th century A. D. To quote Jinavijaya " इस लिये हम ई. स. ७०० से ७७० (वि. सं. ७५७ से ८२७) तक हरिभद्र सूरिका सत्तासमय स्थिर करते है." .

References:—

(1) Muni S'rī Jinavijaya:—

(a) A paper on the date of Hari-

bhadra-Sūri, read at the First Oriental Conference November 1919 Poona.

(b) ‘हरिभद्रसूरिका समयनिर्णय’ जैनसाहित्यसंशोधक भा. १ अंक. १. पान. ५८.

(2) Muni S'rī Kalyanavijaya:—

(a) ग्रंथकार परिचय given as the Preface to हरिभद्र's धर्मसंग्रहणी: Vol. II Sheth Devachand Lalabhāi Jaina–pustakoddharak-Granthamālā No. 42. The introduction is quite exhaustive in quotatios. Leaves 38½.

(3) Prof. H. Jacobi:

(a) The Introduction to Samarāicca-kahā Fasc. 9. i–iv. (Bibliothica Indica, 1926); mainly follows Jinavijiaya.

(b) The introduction to सिद्धर्षि's उपमिति-भवप्रपञ्चकथा (Bibliothica Indica). The conclusions of course have been superceded by the above,

(4) Prof. K. V, Abhyankar:

(a) The Sanrkrit Introduction to the विंशतिविंशिका of हरिभद्र. Pp. 1–7, Specially on the question of शंकराचार्य and हरिभद्र he differs from Jacobi and Jinavijaya and tries to show that हरिभद्र knew शंकराचार्य; for Jinavijaya's view see his जै. सा. स. essay. P. 57–58; Jacobi's Intro. Samarāicca-kaha. P. iii-iv.

4

The Life of Haribhadra

About Haribhadra's life, we possess very few facts from the प्रशस्तिs or subscriptions of his own works. The most detailed subscription is that of his commentary on आवश्यकसूत्र which is as follows:–

समाप्तेयं शिष्यहिता नामावश्यकटीका। कृतिः सिताम्बराचार्यजिनभटनिगदानुसारिणो विद्याधरकुलतिलकाचार्यजिनदत्तशिष्यस्य धर्मतो याकिनीमहत्तरासूनोरल्पमतेराचार्यहरिभद्रस्य ॥

The subscriptions of हरिभद्र's other works do not add to our knowledge any more details of his life than these.

Other things that we know directly are (1) the mark विरह in the ending stanzas of his numerous works; (2) his extensive knowledge of other non-Jain systems of philosophy and especially Buddhism as evinced by his commentry on दिङ्नाग's न्यायप्रवेश (Ed. by A. B. Dhruva G. O. S.)

(1) प्रभाचंद्र's प्रभावकचरित्र । शृंग. ९. । V. S. 1334 (Nirnaya Sagar Press, Bombay).

(2) राजशेखर's प्रबंधकोष or चतुर्विंशतिप्रबंध V. S. 1505. (Forbes Sabha, Bombay.)

(3) मुनिचन्द्र's उपदेशपदटीकाप्रशस्ति V. S. 1174.

(4) भद्रेश्वर's कथावली unpublished; Jinavijaya

thinks that it seems to belong to the V. S. 12th century.

(5) सुमतिगणिन्-गणधरसार्धशतकबृहट्टीका V. S. 1295.

(6) Eight gāthās (52-59) of जिनदत्त's गणधरसार्धशतक.

These sources are thoroughly discussed by Jinavijaya, Kalyanavijaya and Jacobi, in their works referred to while discussing the question of Haribhadra's date. Without going into details, I give below the main outlines of his life.

He was a Brahmana by caste and belonged to चित्रकूट or Chitor. He seems to have stayed there upto his initiation. He was well-versed in the Brahmanic lores: to quote सुमतिगणिन्'s गणधरसार्धवृत्तिः "एवं सो पंडित्तगव्वमुव्वहमाणो हरिभद्दो नाम माहणो।" He was brought to the faith of Jainism by the preachings of a Jaina nun named याकिनी. हरिभद्र often styles himself याकिनीसूनु as a homage to her. She directed him to जिनभट whom हरिभद्र styles as his preceptor. The legend runs that once upon a time हरिभद्र heard याकिनी reciting a गाथा

चक्किदुगं हरिपणगं पणगं चक्कीण केसवो चक्की।
केसव चक्की केसव दुचक्की केसी अचक्की य॥

हरिभद्र could not understand this गाथा and

asked her to explain it to him, promising that on that verse being explained to her, he would be her disciple. She explained it to him and consequently he accepted her as his spiritual mother. He thereafter made himself thoroughly proficient in Jain literature. Thus he had a complete advantage to discomfit the theologians of other creeds. He wrote both in Sanskrit and in Prakrit. After सिद्धसेन दिवाकर, हरिभद्र was the next great theologian who wrote independent प्रकरणs for the explanation of the Jain doctrines and gave impetus to Sanskrit as a language for Jain Theology. The Bauddhas also wrote their works on theology and logic in Sanskrit. हरिभद्र brought the Jain doctrines in the foreground and established their truth against the doctrines of the other schools of philosophy. His literary activity was tremendous. Jinvijaya draws up a list of 23 of his works of which 20 are edited. (P. 22.) Kalyanavijaya make 88 entries (P. 13a–P. 19a) The tradition which dates as early as 1068 A. D. ascribes to him the composition of 1400 प्रकरणs. अभयदेव (1068. A. D.) writes at the end of पञ्चाशक-टीका:—"समाप्ता चेयं शिष्यहिता नाम्ना सितपटपटलप्रधानप्रावचनिकपुरुषप्रवरचतुर्दशशत-संख्याप्रकरणप्रबन्धप्रणायिसुगृहीतनामधेयश्रीहरिभद्रसूरिविरचितपञ्चाशका–

स्यप्रकरणटीकेति । It is very difficult to believe that the Jainas should have allowed the works of their युगप्रधान to be lost.

The activities of Haribhadra, after his initiation, were confined to Gujarat and Rajputana. It is likely that he might have centred himself at Bhinnamla or Shrīmāla, the then capital of Gujarat and Rajputana where as Kalyānavijaya points out he converted the Porvāda clan to Jainism. He became the teacher of उद्द्योतन the author of कुवलयमाला, in this part of the country. Haribhadra, however, seems to have wandered far and wide in Upper India with which he shows much acquaintence in his Samarāiccakahā though he does not seem to have crossed the Vindhya mountains. There is ample ground to believe that he must have also travelled in Eastern India where Buddhism still was flourishing, and it is there that he acquired sound knowledge of Buddhist philosophy and logic. He seems to have appreciated Buddhist logic as is shown by his commentary on Dignāga's Nyāya–Praves'ā and extensive quotations from and respectful mentions of Dharmakírti. He also saved महानिशीथसूत्र from being destroyed. To quote प्रभावकचरित्र,

चिरविलिखितवर्णशीर्णभग्नभग्नविवरपत्रसमूहपुस्तकस्थम् ।
कुशलमतिरिहोद्धार जैनोपनिषदिकं स महानिशीथसूत्रम् ॥

He uses the मुद्रा of विरह at the end of the works written by him. All these places are enumerated by Kalyanavijaya. (P. 19-b 21-b), adding that हरिभद्र's दशवैकालिकटीका, आवश्यकवृत्ति, प्रज्ञापनाप्रदेशव्याख्या, समरादित्यकथा, षड्दर्शनसमुच्चय, लोकतत्त्वनिर्णय etc. do not contain the mark of विरह at the end. I do not know why Kalyanavijaya has included समराइच्चकहा, as having no such mark at the end for I find, of course at the end of the complete work, the expression विरह.

The question why Haribhadra uses विरह as the mark, has formed almost a legendary subject (See प्रभावकचरित्र IX. 48-206). The legend says that हंस and परमहंस, his sister's sons and his disciples lost their lives on account of their being exposed as Jainas while they were secretly studying Buddhism at a Buddhist school. Haribhadra felt this very much and vanquished Bauddhas in the argument and according to the contract in the presence of the king of the Buddhist Town where the contest was held, they had to enter the cauldron filled with boiling oil. Jinabhata, his preceptor, who had heard of Haribhadra's cruel revenge, sent him, through two friars,

the three verses which contained the argument of Samaraiccakaha (गुणसेणअग्गिसम्मा etc.). Haribhadra repented this very much; but his grief for the loss of his nephews and disciples was very great and in the memory of his two nephews, he used this mark विरह at the end of all his works. To quote प्रभावकचरित्र

अतिशयहृदयाभिरामाशिष्यद्वयविरहोर्मिभरेण तप्तदेहः ।
निजकृतिमिह संव्यधात्समस्तां विरहपदेन युतां सतां स मुख्यः ॥

The following is the colophon at the end of समराइच्चकहा,

वक्खायं जं भणियं समराइच्चगिरिसेणपाणे उ ।
एक्कस्स तओ मोक्खोऽणन्तो बीयस्स संसारो ॥
गुरुवयणपंकयाओ सोऊण कहाणयाणुराएण ।
अनिउणमइणा वि दढं बालाइअणुग्गहट्ठाए ॥
अविरहियनाणदंसणचरियगुणधरस्स विरइयं एयं ।
जिणदत्तायरियस्स उ सीसावयवेण चरियं ति ॥
जं विरइऊण पुण्णं महाणुभावचरियं मए पत्तं ।
तेण इहं भवविरहो होउ सया भवियलोयस्स ॥

× × × ×

गन्थग्गमिमीए इमं छन्देणाणुट्ठुहेण गणिऊण ।
पाएण दससहस्सा हन्दि सिलोयाण संठवियं ॥

5

The contents of the Text.

The introduction=भूमिया by the author contains (1) मंगल verses 1-5. (2) अधिकार for what

should be heard, verse 10 (3). Four kinds of katha अर्थकथा, कामकथा, धर्मकथा, संकीर्णकथा, and कथावस्तु of 3 kinds दिव्वं, दिव्वमाणुसं, माणुसं (2 13-3. 10) (4) 3 kinds of hearers: उत्तम, मध्यम, अधम. (5) The author lay down दिव्वमाणुसवत्थुगयं धम्मकहं चेव कित्तइस्सामि; then praises धर्म and introduces that he would relate the life-story of king समरादित्य relating also the history of 9 previous births (6) Then he quotes the Gāthas of former teachers on which he avers he bases his stories I भव. गुणसेन and अग्निशर्मा. II भव. सिंह and आनंद, the father and the son. III भव. शिखिन् and जालिनी, the mother and the daughter IV भव. धन and धनश्री, the husband and wife. V भव. जय and विजय born of the same mother VI भव. धरण and लक्ष्मी the husband and the wife. VII भव. सेन and विसेन two agnates VIII भव. गुणचन्द्र and वानमंतर IX भव. समरादित्य and गिरिसेन. Thereafter the cities where the actions took place and the heavens and hells they attained are respectively enumerated (**6. 10**).

The Story of the First Birth.

(गुणसेन and अग्गिसम्मा.)

The seed of the first story is in the संग्रहणीगाथा २३. **5. 18.** The scene of the story is laid in खियपइट्ठ (सं. गा. २६. **5. 25**). One i. e. **G.** attains in the first birth सौधर्म heaven while **A.** gets

to be a विज्जुकुमार god (स. गा. २७ २८ 6, 1. 3.) हरिभद्र has detailed a story on these points on the antagonism that arises between the two.

In the city of खिइपइट्ठ, there was a king named पुण्णचंद who had a son named **G**; and a brahmin named जन्नदत्त who had a son named A. A, was ugly and hence was made the butt of public insults by **G.** Due to insults of discomfiting nature, **A.** wished to quit the world and take to ascetic-life. With this object, he came to a penance-forest named Supariosa and took intiation from the Superior, named आर्जवकौण्डिन्य. A. took the observance of taking food once a month. (**10. 16.**)

Now, king Punnachanda died and **G.** became the king. He went to Vasantapura and came to the penance-forst to do reverence to the Superior amd requested him to accept the invitation for meals for himself and all the monks. He directed **G.** to **A.**, accepting it for all except **A.** who was under व्रत. **G.** approached **A.**–of course G. had forgotten A. **G.** with great respect implored him to , accept the invitation. which **G.** did. After five days, on the fastbreaking day, **A.** went to **G.** (**15. 5.**)

On the first turn to the royal place, **A.** found **G.** suffering from headache and returned consequently without alms. **A.** still called **G.** कल्याणमित्र when the king visited the hermitage again with a view to get pardon for himself and to invite **A.** over again to his palace. **A.** accepted the invitaion for the second time. **(19. 8.)**

This next time, the king was attacked by another king named मानभंग and the king could not again keep up the invitation given to A. and A. returned consequently to the hermitage. **G.** again came there and implored him to accept the invitation for the third time, which **A.** accepted. **(22. 12.)**

In the meantime, the queen give birth to a son and in honour of this occasion, the festival was announced. On this particular day, it so happened that **A.** came to the king's palace for alms. Due to great fuss, **A**'s arrival was not taken notice of and therefore **A.** returned to the hermitage, with his mind disturbed with malice against the king. He, inflamed with anger, took a final death-vow (निदान) to be born again to kill **G.** hereafter at every birth. He was advised by the Superior not to pursue like this but he took no

notice of this, being blinded by anger and malice. (27. 4.)

On this side, the king became very sad. He was so overcome with grief and disappointment that he felt himself quite unworthy to see the face of **A.** again He sent therefore his chaplain सोमदेव to inquire about the matter to the hermitage and ask pardon of **A.** on his behalf. **S.** approached **A.** and knew about the development of the matter. **S.** went to the king and reported this sad news to the king who hurried to the penance-forest with his harem and retinue. He saw the Superior who, in vague terms explained off the situation and dissuaded him not to see **A** **G** collected the information from a young anchorite who confirmed the report of **S** Though the Superior had asked him to come to the hermitage again, he thought fit to leave Vasantapura and return to खिइपइट्ठ in deep remorse On an auspicious day he went to the city of खिइपइट्ठ and ook his abode in the palace सव्वओभद्द (**31. 19.**)

On that day came there the teacher called विजयसेन.कल्लाणय informed **G** of the arrival of **V.** who had taken his abode in the As'oka garden laid out by Merchant As'oka-datta.

Next morning, G. approached V. whom he requested to tell the story of the reason why he took to asetic-life. He narrated his life-history as follows:-(35. 17.)

Vijayasena's Tale

" I lived in Gandhārapura. in the country of Gandhāra. I had a friend named Vibhāvasu who died suddenly. In the meanwhile four Jaina saints arrived and stayed there in a cave where I saw them. They instructed me and I got thereby सम्यक्त्व. Last night before their departure, I saw miraculous signs-which usually occur when a monk attains कैवल्य,-while I approached them. Gods and men put them questions. I too put them a question about my dead friend विभावसु. The केवली said that my friend was reborn as a dog at the house of a washerman named जसदत्त. He was famished, chained close to the washing-basin, and was always afraid of the washerman's donkey. I sent men to fetch the dog. The present condition of my friend, said the kevalin, was due to his caste-pride in the last birth. It so happened that once on Madana's festival when the music-parties of the citizens were

making merry, my friend disgusted with the party of उसदत्त due to their low birth, caused उसदत्त to be put in prison though the town-people got him released afterwards. When my friend died, he was born a washerman's dog. The केवली, on my question what my friend's condition thereafter would be, said that he would be twice born a eunach, a chandāla in उसदत्त's service, as a daughter of उसदत्त and at last as his son who would be drowned in the tank by an enemy of his father. Then his निद्दत्त, the evil effect of his sins would come to an end and since he is a भव्य, he would afterwards attain absolution I thus being convinced of the worthlessness of the world and the shackles of actions took to monkhood. (**42. 16.**)

Then **G.** put to him the question-"अह किं तं सामयं ठाणं; को वा तस्स साहओ उवाओ ?" V. then enters into a lengthy discussion on the topics of Jaina theology. He describes the Highest Abode the instruments for the attainment of which are सम्यक्त्व, ज्ञान and चरण. The सम्यक्त्व is the मूलवत्थु=the central aim of 12-fold गृहिधर्म and 10-fold यतिधर्म. सम्यक्त्व becomes a difficult goal to attain due to the shackles of eight-

fold कर्म, the root of which is in मिथ्यात्व etc. The कर्मग्रन्थि requires therefore to be destroyed and for that three ways are mentioned अहापवत्तकरण, अपुव्वकरण, अणियट्टीकरण. Then he discusses 10 लिंगs of सम्यक्त्व, अतिचारs or transgressions of व्रतs, उपशमश्रेणि and क्षपकश्रेणि and ends the discourse. G. then went home and continued to visit V. for a full month at the end of which V. went away from the place. (49. 13.)

Once upon a time, G. from the top of his palace saw a dead body carried on a funeral bier. He at once felt the futility of the worldly life and determined to take the vows of an ascetic under Vijayasenācārya. He called his minister सुबुद्धि and conveyed to him this determination to which he readily assented. After necessary formalities, he nominated चंद्रसेन his successor and before going to विजयसेनाचार्य, in a lone place he observed an all-night observance (52, 2.)

A. who had abstained from food with a sinful resolve, died and became a विज्जुकुमार. He saw G. on a lone spot, threw a shower of fiery sand on him. But G. did not mind pain and died under contemplation, evntually attaining godhood in Candrānana, in the सौधर्मकल्प

heaven. In the end is described how the gods come into being and what pleasures and delights they come to acquire in heaven. (55. 20).

The Story of the Second Birth.

(सीह and आणन्द; संग्रहणीगाथा. St. 23. 5. 18.)

In the conntry of अपरविदेह, there was a city named जयपुर. King Purus'adatta ruled there. His wife was S'rikāntā. Now the soul of Gunasena, after the completion of his age for godhood, was born as a son to this royal couple. He was named सिंह as his mother had dreamt that a lion was entering her womb. Simha grew up to be the paragon of prince. (58. 10.)

Once in the spring-time, he saw in the park Krīdā-sundara Kusumavalī, the beautiful daughter of his maternal uncle, Priyankara. Her attendent urged her to welcome the prince but as she was too bashful. The maid asked the prince to sit beside them. The maid offered him a garland and a betel. Kusumāvali at once on seeing him, conceived passion for him. This was seen by संभरायण, the chamberlain of the harem who happened to come there on the bidding of the queen

to call the princess. The love-sick princess went to the palace. bade farewell to all her female friends and in the upper chamber of the palace lay suffering with love-pangs in a couch. She hated all sports and delights and lay there love-lorn. In the meantime, her old nurse sent her daughter मदनलेखा to comfort her, (61. 19.) telling that the princess was tired after a walk in the park क्रीडासुंदर. मदनलेखा approached the princess and saw her in bed thoroughly pulled down. The princess, on being asked by her the reason of this depression, simply evaded the right thing by saying that she was slightly feverish due to the exhaustion causedby the garden-walk and ordered her to prepare a couch in the plantain-bower. The princess lay in the couch. The maid offered her a betel and began to fan her. (63. 2.) मदनलेखा closely watched the symptoms and concluded to herself that the princess was tormented by acute passion. The maid asked her whether she saw some strange thing in the garden. The princess could not contain herself and said that she saw Prince Simha and elaborately described him. (64. 80.) The maid approved of this selection and also informed her that

she overheard the conversation between Subuddhi and Kusumāvalī's father that the king was anxious for a match between the Prince and Kusumāvalī and had ordered him to bring it about. She added that her father had consented. (**65. 10**). In the meantime, a maid-servant came. to announce that the park was to be arranged as Prince Simha was expected to come there presently. The princess went to her chamber. (**65. 17.**) The Prince presently came to the park and sat in the bower of Mādhavi-creeper. The park is described in details. (**66. 3.**)

In the meantime, मदनलेखा asked the princess to offer him welcome with formal offerings etc. On the advice of मदनलेखा, the princess sent through her to the prince a garland, flowers, fruit and the picture of a female-swan mourning for the separation from her mate with a द्विपदी-verse written below. The prince received these presents and carving the figure of a राजहंस out of a leaf, pasted it on the picture-board wrote a tender love-verse below and sent it back to Kusumāvali. This went on till the king betrothed them. (**69. 7.**)

The day for marriage was fixed with the

aid of astrologers. On the fixed day, the bride was annointed and decked. At the right moment, settled by astrologers, the prince went with great pomp to the marriage-pandal and was there welcomed by the matrons with customary rites. The bridegroom was then led by the bride's companions before the bride and the bantering companions opened the face of the bride. Then according to the usual customs, the bride and the bridegroom were made to turn round sacred fire and the dowry was offered by the bride's father. **(76. 10.)**

The prince lived and enjoyed with his wife for many pūrva years. Once when the prince was riding in the park Nāgadeva, he met young Acārya Dharmaghosa and his disciples. The prince questioned him why he took to ascetic-life. He began to narrate the account:—

While he lived in Rājapura, a city in Aparavideha, there came Acārya Amargupta who had the supernatural knowledge Avadhi. The king also visited him and heard his instruction. Once he asked him the history of his previous births, to which Amargupta readily complied. It is as follows: **(78. 17.)**

Amaragupta's Tale

In Campāvāsa, I was born formerly as a girl named Somā and was married to Rudra-deva. Once I made an acquaintence of the chief nun Bīlacandra and by her religious instruction I became averse to worldly plea-sures My husband did not like this and orde-red me to renounce my creed He did not succeed in this attempt So he began to hate me and courted Nāgas'rī Her father did not consent to their match (80. 6) My husband thought that I was in the way So he made a trick to take my life One night, he asked me to fetch a garland from a sealed earthen pot in which he had hidden a deadly snake. I was bitten by a snake and immediately died. Rudradeva then married Nagasri and after his death, descended to hell Ratnapra-bhā I became a god in the Līlāvatamsaka Vimāna in the Saudharma heaven (81. 6.)

After a Palyopama, I was reborn as an elephant and my adversary, a parrot Once a Vidyādhara, kidnapping the daughter of another Vidyādhara, hid himself in the grove in the forest and requested the parrot not to betray him to his pursuers In the meantime, I was passing by with my females The

parrot, with a view to bring about my death by cheating, took advantage of the situation and began to make perfidious conversation with his wife. He said that he had learnt from sage Vasiṣtha that on the next hill there was a precipice called सव्वकामियपडण from which if one, with a fixed thought of a certain desire, threw oneself down, one would attain the desire. So he added to his wife that they should fall from it with a desire to become a Vidyādhara and they flew. Now soon afterwards I saw the Vidyadhara couple that has hidden there. Completely duped, I with my consorts decided to fall from the precipice, with an idea of becoming a god. All my limbs were broken and I died miserably eventually becoming a व्यंतर-god. My enemy, died as a parrot and was consigned to the hell called रत्नप्रभा. (83. 7.)

After the completion of one Palyopama, I was reborn in the city of Cakravālapura of Aparavideha, as Cakkadeva, the son of the merchant Apratihatacakra while my enemy as Jannadeva, the son of the king's chaplain Somas'arman. As the implacable hatred of the previous birth was still persistent in him in this birth, he made a deceitful

friendship with me though I was to him quite sincere. Jannadeva sought an opportunity to ruin me. Once he secretly robbed the merchant by name Candana and came to me next morning to persuade me to keep the stolen goods as a deposit. He feigned that that was his own goods and that he wanted to keep the things away from his father's ken. My suspicion thus was pacified. In the meantime, Candana informed the king about the theft and the king sent forth a proclamation seeking information of the scheduled stolen goods from any one who might have come by it, in course of transaction, on the pain of death (84. 22.) After five days, Jannadeva informed the king that Cakkadeva possessed the stolen goods and urged him that in any case, Cakkadeva's house should be searched. The king with reluctance ordered search. The police-men, with the store-keeper of merchant Candana and the jury of older citizens of the town examined me. I denied all knowledge about the stolen property to shield my friend. They then carried out the search, brought out gold articles etc. with the name of Candana marked on them. The store-keeper identified the articles according

to the list and I was taken away before the king. I wept there copiously; and returned no answer to his questions. The king was greatly confused. He did not believe in the guilt, attributed to me. However, on the evidence before him, he banished me and the king's officers carried me out of the town and left me near the grove dedicated to the goddess of the town (87. 23.) Unable to hear this insult, I determined to hang myself. But the goddess, out of compassion, revealed by bringing the king's mother under her psychic influence that I should be saved as I was innocent and that Jannadeva should be arrested. The king post-haste came to the spot and himself unfastened the knot and brought me to the town. As the king knew all the details about Jannadeva, he ordered that Jannadeva's eyes must be taken out and the tongue cut and that he should ask my forgiveness for the wrong done to me. I implored the king to save Jannadeva, out of the past friendship. The king acceded to my request. But seeing the perfidy of my friend, my mind turned away from this world. (90 10.) In the mean-time, there arrived Ganadhara Agnibhuti and obtaining real knowledge through his teach-

ings, I entered the order of a monk. After my death I was born as the Vaimānika god in Brahmloka while my adversary in the S'arkaraprabhā hell as a hell-dweller(91. 7).

After our respective periods being over, we were reborn, I as Candrasāra, the son of a merchant named Rayanasāra in the city of Rayanapura of Gandhalāvati in the country of Videha, while the other as Anahaka, the son of Narmada, a slave-girl in my father's house. I married Candrakāntā. The relations of Anahaka and myself were on the basis of inveterate hatred though I was sincere. Once upon a time when Anahaka and I had gone to some other place and while the king was absent from the town, S'abara chief Vindhyketu raided the town and abducted many people among whom was also my wife. While we returned, an old Brahmana advised us that the S'abaras by keeping the abducted people with them and wanted to extort money. So Anahaka and I went towards the camp of S'abaras, taking with us the ransom -money for my wife and the victuals.(92. 15.)

Now, the S'abaras had camped after the raid on the city near a lone village by the well. My wife, under the fear of being ravi-

shed, fell into the well; she then crept out of the water and sat in a nook. In the meanwhile, Anahaka and I came by the well. Anahaka carried the ransom-money while I, the victuals. The desire for deceit sprang in him. He asked me to look into the well to find whether there was water in it. As I leaned on the :well, he pushed me in and went off with the ransom money. To my amazement, my wife and I recognised each other by the sounds of our voice. We sustained ourselves for few days with the victuals which I had with me. After some time, there arrived a caravan on its way to Ratnapura which took us out and saved us. We travelled with the caravan and on the way, we found the skeleton of a man killed by a lion. As the jewels which I took as the the ransom–money for my wife were beside it, I recognised it to be that of my friend Anahaka. Being dejected with this experience I took the vows of an ascetic. After my death, I was born as a Vaimānika god in Mahā–S'ukra. Heaven and Anahaka as a hell-dweller in Vālukaprabhā hell. **(95. 23.)**

After the completion of our period, we were reborn in Rathavirapura of Bhāratava-

rsa, I as the merchant named Anangadeva and the other as the merchant named Dhanadeva. The other nursed a secret hatred against me though he kept up all the appearences of a friend, with a view to deceive me of my gain, prepared sweet cakes and put a strong poison in them to offer them to me. But by mistake he ate the poisoned cakes and died. All the gain came to me. But I became averse to worldly life and took to asceticism. After death, I became a god in Prānata heaven and the other a hell-dweller in Pankaprabhā hell. (97. 21.)

Then we were reborn in Hastināpura, as the sons of Jaina merchants. My name was Vīradeva; and his was Droṇaka. Our mutual relation was as in the previous birth. We being educated under one teacher and initiated in the Jaina doctrine before one preceptor, became bound by friendship, he out of deceit, I with sincerity. Conducting business with my capital, he gained a big profit. He wanted to kill me with a view to remove me as the partner of the gain. He built a big villa, made an unstable jutty and designed to invite me with an idea to induce me to go first on the jutty. But it so happened that by some

confusion, he first went to the jutty. Soon it fell down and with it Droñaka fell and died. Being put out by this accident, I took to order. After death, I became a god in one of the Graiveyaka heavens; and the other a hell-dweller in Dhümaprabhā hell. **(99. 21.)**

Then I was reborn in Campāvāsa. My name was Pürnabhadra. I was also called Amargupta. The other was born a daughter to a merchant. Her name was Nandayantī and she was married to me. She had the same deceitful affection towards me as in previous birth. She pretended once to have lost her ear-rings. To console her, I gave her another pair. Once while I wanted to take bath, I gave her my ring. She put the ring in the box. When I opened her box, I saw there the ear-rings, which she had pretended to have lost. In the meantime, my wife came and saw the ring in my hand and scented the whole affair. To save herself from disgrace, she prepared a poisonous charm to kill me. But before she could administer it to me, she was stung by a snake and died. Being overpowered by remorse, I entered the order. **(102. 20.)**

The Amaragupta related his account, on

hearing which being averse to the world, I entered the order.

[The continuation of the Main Story]

Prince Simha then asked him to explain the nature of the world and, its happiness and miseries and the nature of true Dharma. Dharmaghosa preached as follows:—

The संसार consists in fourfold ambulations viz. hell-life, lower animal-life, human life and celestial life. As to happiness and miseries, happiness is meagre. He then related, for the explanation of happiness and miseries, the following parable. **(103. 10.)**

[The Parable of a Man in the Well.]

A poor man lost his way in a dreadful forest, and was soon chased by a furious elephant while in front, he was opposed by a dreadful demoness. To save himself, he fled towards a banyan tree but he could not climb it. Near by there was a well. He jumped in it and caught hold of the clump of reeds that grew on the side of the well. He perceived on the four sides of the well four serpents and at the bottom a huge python. At the root of the clump, two black and white mice were gnawing. The elephant not finding his

prey, shook the banyan tree so heavily that the bee-hive on it was disturbed. The bees flew and stung the man. But at the same time, the drops of honey fell on the face of the man. He licked them and was so much pleased that he forgot all about the dangers. **(106. 8.)** The man is likened to a soul; the forst to Samsara; the she-demon to an old age; the elephant to death; the banyan tree to Moksa; the well to human life; the four snakes to four principal passions; the clump of reeds to the length of human life; the white and black mice to the bright and dark halves of the month; the bees to diseases, the huge python to hell, the drops of honey to the happiness in the world. **(107. 4.)** He advised therefore Prince Simha to mind not this flicker of happiness but Dharma.

Then the teacher spoke about the ten vows of a monk. Those who can not follow them should adopt the Law of laymen and asked Kusumāvalī also to do the same. In the meantime, King Purus'adatta died and Simha became the king. **(109. 4.)**

Now the soul of Agnis'arman settled in the womb of Kusumāvalī. She dreamt a snake entering her body, which afrerwards

came out and stung the king who thereupon fell down from his throne. The queen did not inform the king about this because of the dislike she began to feel for him. Once during her pregnancy, she had a desire to eat the bowels of the king. This horrible desire made her disgusted of the unborn child and she tried to have abortion in vain. She grew worse and worse day by day. The king was alarmed and asked her the cause but she did not speak out. At last the queen's maid Madanalekhā told him truly about the matter. He then sat in counsel about this with his minister Matisāgara. He suggested the trick to the king. The artificial bowels were to be kept hidden about the king who had to remain hungry so as not be detected and they were to be taken out and offered to the queen. The plan became successful and the queen grew better. It was arranged that the child as soon as born, was to be delivered to the minister and not to the king, so that Matisāgara might arrange to bring up the child without the knowledge of the father. The queen consented to this and delivered the child to the minister who asked the maid to carry it away. The king saw the

maid by chance and discovered the whole thing. The child was entrusted to other nurses. The boy-child was named Ānanda. The prince bore as an inheritance of the previous birth, inveterate hatred towards Siṃha, his father. Neverthless, the king appointed him an heir-apparent. (**113. 2.**)

Once upon a time it was made known to the king that one of his vassals had revolted. He sent an army to defeat him but it failed. The king himself marched against the rebellious enemy. He reached the Indus after three marches, on the bank of which he saw a strange sight. As nakew as swallowing a frog; a frog in its turn was being swallowed by the kurala bird which in its turn was in the process being swallowed by an old serpent. This set the king thinking; and his mind realising the cruel nature of the world became averse to worldly life. He thought of giving up the kingdom which was so full of cares in favour of his son. The night passed away and after the completion of the usual morning -duties of the king, the ministers came to see him (**115. 12.**)

In the meantime, it was announced that rebel Durmati was subdued and as a prisoner

stood under guards at the door. He ordered to bring him before him. Durmati swore submission to the King and he was pardoned by the King with grace. (**116. 2.**)

The King then returned to Jayapura and informed the ministers of his resolve to renounce the world and enter the order. The ministers gave their assent and the astrologers fixed the fifth day thence for coronation. All preparations were made for coronation. (**116 23**)

As a result of the hatred of previous birth, the prince conspired with Durmati to kill the King. The prince thought this coronation as a ruse to kill him. He settled with himself that if that were a ruse, he ought to kill the King or if the kingdom was to come to him without effort, it did not befit his manhood and that in any case, he must kill the King. (**117. 10.**) The King, in the meantime sent message to Ānanda to come for the occasion. When he did not do this, the King with only an attendant, went to call upon him. Ānanda, getting the oppprtunity to put his plan in action, drew the sword and severely wounded the King. A great cry arose and the soldiers surrounded and attacked

Ananda. The King checked them and exhorted them to spare Ananda as he, the King, was to die soon. Ananda was then annointed king and soon afterwards he caught the King and ordered Durmati to throw the old King into a horrible dungeon. The queens there saw him in the most pitiful condition, wept and beat their breasts. The king persuaded them not to do so and preached to them the vanity of all these things. He advised them to renounce the world and become nuns. The queens followed his advice. **(120. 21.)**

The King did not become enraged even in the least at the daily ill-treatment meted out to him. He at last resolved to starve himself to death. When Ananda heard of this resolve, he sent one of his noble men named Devas'arman to dissuade the King. But he could not move the King from his resolve. **(121. 6.)** Seeing that Devas'arman was late, Ananda rushed and threatened the King to lop off his head if he did not take his food. The old King was undaunted and declared in a long and moving sermon that it was foolish to be afraid of the inevitable death. Ananda, thereupon, killed him with his

sword. The old King, Simha was for five Sāgaropamas the denizen in the heaven called Līlārama Vimāna; while Ānanda, after his death in due course attained Ratnaprapha hell. (**123. 24.**)

6.

The form of Samaraiccakaha.

Samarāiccakahā of Haribhadra is 'the धम्मकहा (See. Intro. P. XIX.) Hemacandra describes this work as सकलकथा meaning thereby समस्तफलान्तेतिवर्णना (See. Jacobi. Fasc. ix. P.XVIII. foot-note. 4.) दाक्षिण्यचिह्न उद्द्योतनसूरि called his work कुवलयमाला also धर्मकथा. [दंसियकलाकलावा धम्मकहा णेयद्दिक्खियणरिंदा। इह लोए होइ थिरा एसा उसहस्स कित्ति व्व ॥ कु. मा.] उद्द्योतन has described सकलकथा as पाययभासारइया मरहट्ठयदेसिवण्णयणिबद्धा।सुद्धा सयलकहच्चिय तावसजिणसत्थवाहिल्ला Though the religious information and preachings of Jainism are studded in the story, it does not become dull. The sermons occurring in **42.19–48. 19.** (First Birth) or **103. 6.— 108. 15** (Second Birth) are so full of theological information that the story aptly deserves the name of धम्मकहा. Moreover the motivation of the story is supplied by the intense hatred which Agnis'arman conceived for Gunasena. This serves as the निदान=a bad

Karma (a term taken from medicine) which motivates many births of each (5. 11-12) of which nine being prominent have been undertaken for story-purposes. Even in the sub-story in the First Birth viz. the story of विजयसेन's friend विभावसु, the series of birth has been caused by the fault of मान (vanity). In the Second Birth, the inveterate hatred between the two अग्निशर्मन् and गुणसेन=आनंद the son and सिंह the father, motivates the action of the story. The sub-story of the history of अमरगुत, the teacher of धर्मघोष who related the story to सिंह, is motivated by the fault of माया (=deceit). Thus in the garb of stories, Haribhadra tries to give what dire results follow the faults of क्रोध, मान, माया etc. without being in the least insipid, and justifies most aptly the designation of the work in the class of धम्मकहा.

The manner of putting stories within stories is very common with Indian romance-writers. बाण's कादम्बरी is a classic illustration. This sort of story-within-story compositions are particularly in favour with Jaina story-writers as the theory of Karman which causes the cycle of births is so much developed and indulged in oft and on in the thelogical disquistions and stories by Jainas. Every Jaina

story is sure to have something to deal with the pre-birth stories of its hero. Even sub-stories in the First Birth and the Second Birth of Samarāiccakahā indulge so much in speaking about previous births that sometimes, one forgets the main story as well as this number of births. Prof. Jacobi has bitterly remarked about this in the introduction to his edition of भविसयत्तकहा "The story-literature of the Jainas is over-rich in such fore-histories. Mostly they are the productions of a barren priestcraft–phantasie."

Another point about समराइच्चकहा is the introduction of parables for religious instruction-e. g. the parable of a man in the well (**103. ;2–107. 8**), an underdeveloped parable of a serpent, a frog, a kural bird and an old serpent (**113. 10–114 1.**) This is not only the case with समराइच्चकहा, वसुदेवहिंडि of संघदासगणि is also full of many fables of this sort. e. g. (1) दिभेमपरिण्णाए इब्भपुत्तकहाणयं P. 4 (2) विसयसुहोवमाए महुबिंदुदिट्ठंतं P. 8, which is the same as the parable of a man in the well in Samarāiccakahā. (3) गब्भवासदुक्खे ललियंगनायं P. 9. Moreover at many places in वसुदेवहिंडि, the actual mention of लौकिकश्रुति (=a popular story) is noticed (P. 33) (P. 132) etc. [See वसुदेवहिंडि ed. by

Caturavijaya and Punyavijaya Vol. 1] The चूर्णिs of जिनदासमहत्तर also contains many fables. All these fables have one sort of structure, viz. the concrete fable and the conclusion or उपसंहार where the concrete elements are shown as applicable to the true spirit.

Haribhadra's work also is important from another standpoint as it gives the faithful picture of the social life in Upper Gujarat, in the 8th century, in the First Birth e. g. the dance of women in the celebration of the birth-day festival (**23. 5-14**); the music-parties like Bhajana-mandalis of our times and the manifestation of caste-pride (**39. 13 ff.**) etc. The second Birth is replete with the description of social customs in those days with regard to marriage (**69. 8-76. 10**) and peculiarly enough it resembles to a certain extent even now the marriage-ceremony and the customary things attached thereto, among the various subcastes of Banias in Gujarat. The description of conducting a search in the house of the suspect for the stolen property; (**83. 10-60. 10**); also the description of the queen coming under the phychic influence of the goddess (**83. 3-88. 9**) The description of journeys and the

difficulties thereof, the raids of robbers on the towns. etc. (91 16-95 15) etc. All these descriptions are interesting as well as informative.

Haribhadra himself has said that the nucleus of the story is traditional, (See Notes of this work on 5. 17.) though of course it must have received so much of Haribhadra's own genius. He has in the colophon of the work said कहाणयाणुराएण (See. Intro. P. xviii, the whole colophon is quoted) which shows he must have so much added that might be his own. Haribhadra's literary fame rests upon this work.

7

The Style of the work.

Haribhadra's style in general is simple, chaste and fluent and differs considerably from the highly ornamental style of Bāna. But ओजः समरसमूयस्त्वं। was the guiding principle in the composition of prose-romances in those days; and हरिभद्र in spite of his simplicity is not free from this fastidious notion. I would draw attention of the reader to some passages. (2. 19-3. 10); (7. 9-22.) the description of the ugliness of अग्निशर्मन् in the most traditional

style (See. Notes on this passage P. 129); **(8. 11-16)** the description of the penance-forest; **(11. 6-13)**; **(33. 9-16)** the description on of विजयसेनाचार्य is full of similes based upon puns; **(32. 9-17)** the description of the trees in the garden with similes based upon puns; **(56. 9-11)** the description of the king with a compound extending over two lines; (**58. 19-24)** the description of the garden; (**63. 11-64. 8)** the description of Prince Simha; **(72. 11-19.)** the description of the marriage-pandal; **(103. 16-24)** the description of the forest containing the longest compounds, quaint and peculiar. This sort of prose is purely of Sanskrit influence and is symptomatic of the notions of prose prevalent among rhetoricians and writers of note in those days.

The two chapters of Samarāiccakahā with which we are concerned contain in all 234 stanzas. Though in general the verses are easy there are abundent passages in the work containing the devices both of word and meaning, e. g. st. 143; st. 144. etc. Long compounds st. 52-56; st. 160-164. Moreover the device which can be named better as शृंखला or chain in found is st. 160-164. This device consists in the fact that the line in the stanza

opens with the expression which is at the end of the preceding stanza. The vogue of this device is not new as the same can be found in सुयगड 1. 15. P. 59 (Prof. P. L Vaidya's Edition). पश्नोत्तरs, गूढचतुरार्थs, etc. are used later on in the story. But with them we are hardly concerned here.

The language of the work is Mahārastri Prakrta. I do not understand why Prof. Jacobi says thas the language of prose leans towards शौरसेनी idiom. I contend that the Prakrta sometimes appears merely the transcription of Sanskrit forms and one is therefore misled to ascribe to such transcriptions S'aurseni influence. In prose, it is noticeable at times that the vocalization and aspiration of the consonants have not reached the extremest degree. In वसुदेवहिंडि, this phase is even less perceptible than that in Samarāiccakahā. But, in main, the language of Samarāiccakhā is Mahārāstri Prākrta.

8

Metres in Samaraiccakaha,

There are hardly many varieties of metre in Samarāiccakhā. We have two metres: द्विपदीखंड and 233 आर्याs.

Before dealing with आर्या, we shall take up the दिपद्दीखंड (66. 21) for treatment. Metrically it is the same द्विपदी but the difference is only in the fact that द्विपदी is constituted of two unit-lines whereas this as it stands contains 4 lines. द्विपदी is defined by Pingla (Prākrta-Pingla-Sútrāni Ed. Ghosh; Calcutta P. 257) आइग इंद जत्यहो पढमाहि, दिज्जहि वेवि धणुहरं। तह पाइकजुअलु परिसंठवहु, विविह चित्तसुंदरं ॥१५२॥ सरसइ लइ पसाउ तहि पुहविहि, कराहि कइत्त कइअणा। महुअर चरण अंत लइ दिज्जहु दोअइ भणहु जुहअणा॥ १५३ ॥ The metrical arrangement according to Pingala therefore is = 6 मात्राs (इंदु. i. e. middle two short) + 4 मात्राs + 4 मात्रs (2 धनर्धरs) + 4 मात्राs + 4 मात्राs (2 पाइक्कs) + 6 मात्राs (मधुकर i. e. last two मात्रs ˘ –) = 28 मात्राs in one चरण. Accordingly if our द्विपदी is scanned it will be as follows;—

6 4 4 4 4 6

अहिणवने। हनिव्भ । रुक्क । ण्ठिय अइ । पव्वा । यवयणिया

सरसमुणा। लवलय । गास । स्मि विसइ । मन्दा । हिलासिया

दाहिणपव । णविहुय । कमला । यरए। वि आदि । ञदिट्ठिया

पियसंगम । कए न । उत्त । म्मंइ कह। वररा । यहंसिया ॥

Only in the last line the first unit of 6 मात्राs has not its two middle मात्राs ˘ ˘ as in other three lines above. Otherwise the metre

can be put in as above. The चरण = 28 मात्राs. with यति between 16 and 12 मात्राs. छदोनुसाशन IV. 12 defines द्विपदी = 6 मात्राs + 4 मात्राs (⏑–⏑ or ⏑⏑⏑⏑ + 4 मात्राs+4 मात्राs+4 मात्राs + 4 मात्राs (⏑–⏑ or ⏑⏑⏑⏑ + 2मात्राs (–). It should be noted that हेमचंद्र does not put a rigour on the first six मात्राs as पिंगल does while he splits up पिंगल's last 6 मात्राs = 4 मात्राs + 2मात्राs (always to be represented by a long syllable) The rigour put on the 2nd गण and 6th गण by हेम. is observed by our illustration. The splitting-off of पिंगल's last गण of 6 मात्राs into two of 4 and 2, does not make any material difference. The difference between द्विपदी and चतुष्पदी is that the stanza of the former is constituted of 2 चरणs and that of the latter of 4 चरणs.

Another metre is आर्या. It is defined as;–
यस्याः पादे प्रथमे द्वादश मात्रास्तथा तृतीयेऽपि। अष्टादश द्वितीये चतुर्थके पंचदश सार्या ॥

I अह से । विउं प । यत्ता । II सेज्जं । अणवर । यमुक्क । नीसा । सा ।
III मयणस । रसाल्लि । यमणा । IV नियक्क । ज्जनिय । सवावारा ॥
(St. 112.)

Thus in the above I 12 मात्राs III 12 मात्राs II 18 मात्राs. IV 15 मात्राs. It Should be noted that the last letter of a पाद may be pronounced long. See. e. g, St. 122. In general the पाद is

a complete unit in itself but sometimes the regular caesura is omitted after the 3rd gana the आर्या will be called विपुला e. g.

1 2 3 4 5 6 7

भयसो । गरोग । पियवि । प्पओग । वहुदु । क्खजलण । पज्जंते ॥

(St. 66.)

Other illustrations St. 31, line 1; St. 32, line 2. It may be that in the whole आर्या, one पाद may belong to विपुला while the other may belong to an ordinary आर्या. This much discussion is sufficient for the occasion though much can be given as the आर्या metre has received much development at the hands of Prākrta poets.

9

In conclusion, I thank Prof. Jacobi whose edition of Samarāiccakahā has immensely helped me in the preparation of my edition as well as Mahārāja Srî Punyavijayaji who got for me the Ms. of this work from Patana which has all along helped me in settling the text of my edition.

M. C. Modi.

समराइच्चकहा ।

भूमिया ।

णमह विजियसुदुज्जयनिज्जियसुरमणुयविसमसरपसरं ।[1]
तिहुयणमङ्गलनिलयं वसहगइगयं[2] जिणं उसहं ॥ १ ॥
परमसिरिवद्धमाणं पणट्ठमाणं विसुद्धवरनाणं ।
गयजोयं जोईसं [3]सयंभुवं वद्धमाणं च ॥ २ ॥
सेसे चिय बावीसे जाइजरामरणबंधणविमुक्के ।
तेलोक्कमत्थयत्थे[4] तित्थयरे भावओ नमह ॥ ३ ॥ ५
उवणेउ मङ्गलं वो जिणाणं मुहलालिजालसंवलिया ।
तित्थपवत्तणसमए तियसविमुक्का कुसुमवुट्ठी ॥ ४ ॥
देउ सुहं वो सुरसिद्धमणुयवन्देहि सायरं नमिया ।
तित्थयरवयणपङ्कयविणिग्गया मणहरा वाणी ॥ ५ ॥

अलं पवित्थरेण । सुणह सोयव्वाइं, पसंसह पसंसणि- १०
ज्जाइं, परिहरह परिहरियव्वाइं, आयरह आयरियव्वाइं ।
तत्थ,

नमिऊण वीयरायं मुणिरायं हरिभद्दमइरायं ।
समराइच्चकहाए विवरिस्सं भवविये किंचि ॥ १ ॥
विरइक्कायसायरतरणम्मि मुहं होउ बालाणं ।
इय चिंतिय आढत्ता बालद्दं लहुटिप्पणी एसा ॥ २ ॥
मोहब्भुप्पण्णेण य संयलिया मइसूयणेसा ।
निहिसिज्झर्केदुगए विक्कमवरिसे रायणवरम्मि ॥ ३ ॥

१. विजित-सुदुर्जय-निर्जित-सुर-मनुज-विषमदार-प्रसरं । २. वृषभगतिगत । ३. गतयोगं योगीशं । ४. त्रिलोकमस्तकस्थान् ।

सोयव्वाइं नरामरसिवसुहजणयाइं अत्थसाराइं ।
सव्वन्नुभासियाइं भुवणंमि पइट्ठियजसाइं ॥ ६ ॥

ताइं चिय विबुहाणं पसंसणिज्जाइं तह य जाइं च ।
तेहिं चिय भणियाइं सम्मत्तनाणचरणाइं ॥ ७ ॥

५ परिहरियव्वाइं तहा कुगईवासस्स हेउभूयाइं ।
मिच्छत्तमाइयाइं लोगविरुद्धाइं य तहेव ॥ ८ ॥

आयरियव्वाइं अणिस्सिएण सम्मत्तनाणचरणाइं ।
दोगच्चविउडणाइं[५] चिन्तामणिरयणभूयाइं ॥ ९ ॥

एत्थं पुण अहिगारो ता सोयव्वे हि पत्थुयपबन्धे ।
१० सव्वन्नुभासियाइं सोयव्वाइं त्ति भणियमिणं ॥ १० ॥

वोच्छं[६] तप्पडिबद्धं भवियजणाणन्दयारिणिं परमं ।
संखेवओ महत्थं चरियकहं तं निसामेह ॥ ११ ॥

तत्थ य 'तिविहं कहावत्थुं' ति पुव्वायरियपवाओ । तं जहा । दिव्वं दिव्वमाणुसं माणुसं च । तत्थ दिव्वं नाम, जत्थ केवलमेव १५ दिव्वचरियं वण्णिज्जइ, दिव्वमाणुसं पुण, जत्थ दोण्हं पि दिव्वमाणुसाणं; माणुसं तु, जत्थ केवलं माणुसचरियं ति ॥ एत्थ सामन्नओ[७] चत्तारि कहाओ हवन्ति । तं जहा । अत्थकहा कामकहा धम्मकहा संकिण्णकहा य । तत्थ अत्थकहा नाम; जा अत्थोवायाणपडिबद्धा असिमसिकसिवाणिज्जसिप्पसंगया विचित्त- २० धाउवायाइपमुहमहोवायसंपउत्ता सामभेयउवप्पयाणदण्डाइपयत्थ- विरइया,[८] सा अत्थकह त्ति भणइ । जा उण कामोवायाणवि-

५. दुर्गतिविनाशकानि । ६. वक्ष्यामि । ७. सामान्यतः । ८. अर्थोपादानप्रतिबद्धा असिमषीकृषिवाणिज्यशिल्पसंगता विचित्रधातुवादिप्रमुखमहोपायसंप्रवृत्ता सामभेदोपप्रदानदंडादिपदार्थविरचिता ।

सया वित्तवपुव्वयकलादक्खिण्णपरिगया अणुरायपुलइयपडिव-त्तिजोयसारा दूईवावाररमियभावाणुवत्तणाइपयत्थसंगया,[९] सा कामकह त्ति भण्णइ। जा उण धम्मोवायाणगोयरा खमामद्दवज्जवमुत्तितवसंजमसच्चसोयाकिंचण्णवंभचेरपहाणा अणुव्वयदिसिदेसाणत्थदण्डविरईसामाइयपोसहोववासोवभोगपरिभोगातिहिसंविभागकलिया अणुकम्पाकामनिज्जराइपयत्थसंपउत्ता,[१०] सा धम्मकह त्ति। जा उण तिवग्गोवायाणसंबद्धा कव्वकहागन्थत्थवित्थरविरइया लोइयवेयसमयपसिद्धा उयाहरणहेउकारणोववेया,[११] सा संकिण्णकह त्ति वुच्चइ॥

एयाणं च कहाणं तिविहा सोयारो हवन्ति। तं जहा, अहमा मज्झिमा उत्तम त्ति। तत्थ जे कोहमाणमायालोहसमुच्छाइयमई परलोयदंसणपरंमुहा इहलोगपरमत्थदंसिणो निरणुकम्पा जीवेसु, ते तहाविहा तामसा अहमपुरिसा दुग्गइगमणकन्दुज्जयाए[१२] सुगइपडिवक्खभूयाए परमत्थओ अणत्थबहुलाए अत्थकहाए अणुसज्जन्ति। जे उण सद्दाइविसयविसमोहियमणा भावरिउइन्दियाणुकुलवत्तिणो अभावियपरमत्थमग्गा 'इमं सुन्दरं, इमं सुन्दरयरं' ति सुन्दरासुन्दरेसु अविणिच्छियमई ते रायसा मज्झिमपुरिसा बुहजणोवहसणिज्जाए विडम्बणमेत्तपडिबद्धाए इह

९. वित्तवपुर्वयःकलादाक्षिण्यपरिगता दूतीव्यापाररमितभावानुवर्तनादिपदार्थसंगता। १०. क्षमामार्दवार्जवमुक्तितपःसंयमसत्यशौचाकिंचनत्वब्रह्मचर्यप्रधाना अनुव्रतदिग्देशानर्थदंडविरतिसामायिकपौषधोपवासोपभोगपरिभोगातिथिसंविभागकलिता अनुकंपाकामनिर्जरादिपदार्थसंप्रयुक्ता। ११. लौकिकवेदसमयप्रसिद्धा उदाहरणहेतुकारणोपेता। १२. दुर्गतिगमनदृढोद्यतायां।

भवे य दुक्खसंवड्ढयाए कामकहाए अणुसज्जन्ति । जे उण मणागं[13] सुन्दरयरा सावेक्खा उभयलोएसु कुसला ववहारनय-मएणं परमत्थओ सारविन्नाणरहिया खुद्दभोएसु अबहुमाणिणो अवितण्हा[14] उदारभोगाणं, ते किंचिसत्तिया मज्झिमपुरिसा
५ चेव आसयविसेसओ सुगइदुग्गइवत्तिणीए जीवलोगसभावविक्भमाए सयलरसनीसन्दसंगयाए विविहभावपसूइनिबन्धणाए संकिण्णकहाए अणुसज्जन्ति । जे उण जाइजरामरणजणियवेरग्गा जम्मन्तरंमि वि कुसलभावियमई निव्विण्णा कामभोगाण मुक्कपाया पावलेवेण विन्नायपरमपयसरूवा आसन्ना सिद्धिसंपत्तीए,
१० ते सत्तिया उत्तिमपुरिसा सग्गनिव्वाणसमारुहणवत्तिणीए बुहजणसंसणिज्जाए सयलकहासुन्दराए महापुरिससेवियाए धम्मकहाए चेव अणुसज्जन्ति ॥

तओ अहं पि इयाणिं दिव्वमाणुसवत्थुगयं धम्मकहं चेव किच्चइस्सामि । भणियं च अकयपरोवयारत्तिरएहिं उवलद्धपरम-
१५ पयममोहिं समतिणमणिमुत्तलेट्ठुकञ्चणेहिं सासयसिवमोक्खबद्धराएहिं धम्मसत्थयारेहिं[15] ॥

धम्मेण कुलपसूई धम्मेण य दिव्वरूवसंपत्ती ।
धम्मेण धणसमिद्धी धम्मेण सुवित्थडा कित्ती ॥ १२ ॥
धम्मो मङ्गलमउलं[16] ओसहमउलं च सव्वदुक्खाणं ।
२० धम्मो बलमवि विउलं धम्मो ताणं च सरणं च ॥ १३ ॥
किं जंपिएण बहुणा जं जं दीसइ समत्थजियलोए ।
इन्दियमणाभिरामं तं तं धम्मप्फलं सव्वं ॥ १४ ॥

---

१३. मनाक् । १४. अवितृष्णा । १५. धर्मशास्त्रकारैः । १६. मंगलमुकुटं ।

भीमंमि मरणकाले मोत्तूणं दुक्खसंविढत्तं[17] पि ।
अत्थं देहं सयणं धम्मो च्चिय होइ सुसहाओ ॥ १५ ॥

पावेइ य सुरलोयं तत्तो वि सुमाणुसत्तणं धम्मो ।
तत्तो दुक्खविमोक्खं सासयसोक्खं लहुं मोक्खं ॥ १६ ॥

तं कुणइ जाणमाणो जाणइ य सुणेइ जो उ मज्झत्थो ! ५
कुसलो य धम्मियाओ कहाउ सव्वन्नुभणियाओ ॥ १७ ॥

ता पढमं धम्मगुणं पडुच्च[18] चरियं अहं पवक्खामि ।
आराहगेयराणं [19]गुणदोसविभावणं परमं ॥ १८ ॥

नवपुव्वभवनिबद्धं संवेगकरं च भव्वसत्ताणं ।
चरियं समराइच्चस्स ऽनन्तिरक्षो सुणह वोच्छं ॥ १९ ॥ १०

एत्थं बहुया उ भवा दोण्ह वि उवओगिणो न ते सव्वे ।
नवसु परोप्परजोगो जत्तो संखा इमा भणिया ॥ २० ॥

जइ तेणेव भगवया गिरिसेणुवसग्गसहणपज्जन्ते ।
संजायकेवलेणं सिट्ठं वेलंधरसुरस्स ॥ २१ ॥

मुणिचन्दस्स य रन्नो देवीण य नम्मयापहाणाणं । १५
संखेवेण फुडत्थं अहमवि तं संपवक्खामि ॥ २२ ॥
भणियं च पुव्वायरिएहिं,

गुणसेण–अग्गिसम्मा सीहाणन्दा य तह पिया–उत्ता ।
सिहि–जालिणि माइ–सुया धण–धणसिरिमो य पइ–भज्जा ॥
जय–विजया य सहोयर धरणो लच्छी य तह पई–भज्जा । २०
सेण–विसेणा पित्तिय–उत्ता जम्मंमि सत्तमए ॥ २४ ॥

गुणचन्द–वाणमंतर समराइच्च गिरिसेणपाणो उ ।
एक्कस्स तओ मोक्खो ऽीयस्सऽणन्तसंसारो ॥ २५ ॥

नगराइं खिइपइट्ठं जयउर–कोसंबि–सुसम्मनयरं च ।
कायन्दी मायन्दी चम्पा ओज्झा[20] य उज्जेणी ॥ २६ ॥ २५

---

१७. दुःखसमुपार्जितं । १८. प्रतीत्य । १९. आराधकेतराणां ।
२०. अयोध्या ।

गुणसेणस्सुववाओ सोहम्म-सणंकुमार-बम्भेसु ।
सुक्काणयारणेसुं गेवेज्जाणुत्तरेसुं च ॥ २७ ॥
इयरस्स उ उववाओ विज्जुकुमारेसु होइ नायव्वो ।
सेसो अणन्तरो उण रयणाईसुं अहक्कमसो ॥ २८ ॥
५ सागरमेगं पञ्च य नव-पणरसेव तह य अट्ठारा ।
वीसं तीसं तेत्तीसमेव पढमस्स देवेसु ॥ २९ ॥
देवेसु सङ्ढपलियं सागर तियं सत्त दस य सत्तरस ।
बावीसं तेत्तीसं बीयस्स ठिई उ नरएसु ॥ ३० ॥

एवमेयाओ चरियसंगहणिगाहाओ । संपयं एयासिं[21] चेव
१० सुत्तवण्णसाणुसारेणं वित्थरेणं भावत्थो कहिज्जइ ॥

पढमो भवो ।

अत्थि इहेव जंबुद्दीवे दीवे अवरविदेहे वासे उत्तुङ्गधवल-पागारमण्डियं नलिणिवणसंछन्नपरिहासणाहं सुविभत्ततिय-[22] चउक्कचच्चरं भवणेहिं जियसुरिन्दभवणसोहं खिइपइट्ठियं नाम
१५ नयरं ॥

जत्थ विलयाउ कमलाइ कोइलं कुवलयाइ कलहंसे ।
वयणेहि जंपिएण य नयणेहि गईहि य जिणन्ति ॥ ३१ ॥
जत्थ य नराण वसणं विज्जासु जसंमि निम्मले लोहो ।
पावेसु सया भीरुत्तणं च धम्मंमि धणबुद्धी ॥ ३२ ॥

---

२१. सांप्रतं एतेषां । २२. सुविभक्तत्रिकचतुष्कचत्वरं ।

तत्थ य राया संपुण्णमण्डलो मयकलङ्कपरिहीणो ।
जणमणनयणाणन्दो नामेणं पुण्णचन्दो त्ति ॥ ३३ ॥

अन्तेउरप्पहाणा देवी नामेण कुमुइणी तस्स ।
सह वड्ढियविसयसुहा इट्टा य रइ व्व मयणस्स ॥ ३४ ॥

ताण य सुओ कुमारो गुणसेणो नाम गुणगणाइण्णो । ५
बालत्तणओ वंतरसुरो व्व केलिप्पिओ णवरं ॥ ३५ ॥

तंमि य नयरे अतीव सयलजणबहुमओ धम्मसत्थसंघायपाढओ लोगववहारनीइकुसलो अप्पारम्भपरिग्गहो जन्नदत्तो नाम पुरोहिओ त्ति । तस्स य सोमदेवागब्भसंभूओ महल्लतिकोणुत्तिमङ्गो आपिङ्गलवट्टलोयणो ठाणमेत्तोवलक्खियचिविडनासो[23] १० बिलमेत्तकण्णसन्नो विजियदन्तच्छयमहल्लदसणो वंकसुदीहरसिरोहरो विसमपरिहस्सबाहुजुयलो अइमडहवच्छत्थलो वंकविसमलम्बोयरो एक्कपासुन्नयमहल्लवियडकडियडो[24] विसमपइट्ठिऊरुजुयलो परिथूलकढिणहस्सजङ्घो विसमवित्थिण्णचलणो हुयवहसिहाजालपिङ्गकेसो अग्गिसम्मो नाम पुत्तो त्ति । तं च कोउहल्लेण कुमारगुणसेणो १५ पहयपडुपडहमुइङ्गवंसकंसालयप्पहाणेण महया तूरेण नयरजणमज्झे दिन्नहत्थतालं हसन्तो नच्चावेइ, रासहंमि आरोवियं पहट्ठबहुडिम्भविन्दपरिवारियं छित्तरमयधरियपोण्डरीयं[25] मणहरुत्तालवज्जन्तडिण्डिमं आरोवियमहारायसद्दं बहुसो रायमग्गे सुतुरियतुरियं

२३. महात्रिकोणोत्तमांग: आपिंगलवृत्तलोचन: स्थानमात्रोपलक्षितभग्ननास: । २४. एकपार्श्वोन्नतमहाविकटकटीतट: । २५. धृतशूर्पस्थपुण्डरीकं ।

हिण्डावेइ । एवं च पइदिणं कयन्तेणेव तेण कयत्थिज्जन्तस्स तस्स वेरग्गभावणा जाया । चिन्तियं च णेण ।

बहुजणधिक्कारहया ओहसणिज्जा य सव्वलोयस्स ।
पुव्विं अकयसुपुण्णा सहन्ति परपरिभवं पुरिसा ॥ ३६ ॥
५ जइ ता न कओ धम्मो सप्पुरिसनिसेविओ अहन्नेणं[26] ।
जम्मन्तरंमि भणियं सुहावहो मूढहियएणं ॥ ३७ ॥
एण्हिं पि फलविवागं उग्गं दट्ठूणमकयपुण्णाणं ।
परलोयबन्धुभूयं करेमि मुणिसेवियं धम्मं ॥ ३८ ॥
जम्मन्तरे वि जेणं पावेमि न एरिसं महाभीमं ।
१० सयलजणोहसणिज्जं विडम्बणं दुज्जणजणाओ ॥ ३९ ॥

एवं च चिन्तिय पवन्नवेरग्गमग्गो निग्गओ नयराओ, पत्तो य मासमेत्तेण कालेण तव्विसयसन्धिसंठियं बउलचम्पगासोगपुन्नागनागाउलं पसन्तमयमयाहिवपमुहविरुद्धसावयगणं[27] सुरहिहविगन्धगब्भिणुद्दामधूमपडलं विमलसलिलगिरिनईपसाहियवियडपेरन्तं[28] तावसजणजणियहिययपरिओसं सुपरिओसं नाम तवोवणं ति ।

संपाविऊण य तओ दीहद्धाणपरिखेइयसरीरो ।
वीससिऊण मुहुत्तं तवोवणं अह पविट्ठो सो ॥ ४० ॥
दिट्ठो य तेण वक्कलवियडजडाजिणतिदण्डधारी य ।
२० भूइरयकयतिपुण्डो आसन्नकमण्डलू सोमो ॥ ४१ ॥
भिसियाए[29] सुहनिसण्णो कयलीहरयन्तरंमि झाणगओ ।
परियत्तेन्तो दाहिणकरेण रुद्दक्खमालं ति ॥ ४२ ॥
मन्तक्खरजवणेण य ईसिं चियलन्तकण्ठउट्ठउडो[30] ।

---

२६. ०धन्येन । २७. प्रशान्तमृगमृगाधिपप्रमुखविरुद्धश्वापदगणं । २८. विमलसलिलगिरिनदीप्रसाधितविकटपर्यन्तं । २९. बृंसिकायां कुशासनविशेषे । ३०. मन्त्राक्षरजपनेन च ईषद्विचलत्कण्ठौष्ठपुटः ।

नासाए निमियदिट्ठी विणिवारियसेसवावारो ॥ ४३ ॥
अयसिमयजोगपट्टयपमाणसंगयकयासणविसेसो[31] ।
तावसकुलप्पहाणो अज्जवकोडिण्णनामो[32] त्ति ॥ ४४ ॥

पेच्छिऊण य हरिसवसुल्लसियरोमञ्चेणं घरणिनिमियजाणुकरयलेणं उत्तिमङ्गेण पुणो पुणो पट्टयखिइतलेणं 'अहो धन्नो अहो धन्नो' त्ति भणमाणेणं पणमिओ तेणं । तेण वि य सं तहा पेच्छिऊण अतिहिबहुमाणकरणलालसेण झाणजोगं पमोत्तूणं सागयवयणपुरस्सरं 'अहो आसणं आसणं' ति भणमाणेणं बहु मन्निओ । तओ उडयङ्गणनिसेवितावसकुमारोवणीओ[33] इसिणा य 'उववियसु एत्थ' त्ति भणिओ सविणयं उवविट्ठो विट्ठरे त्ति । पुच्छिओ इसिणा 'कुओ भवं आगओ' त्ति । तओ तेण सवित्थरो निवेइओ से अत्तणो वुत्तन्तो । भणिओ य इसिणा । वच्छ, पुव्वकयकम्मपरिणइवसेणं एवं परिकिलेसभाइणो जीवा हवन्ति । ता नरिन्दावमाणपीडियाणं दारिद्दुक्खपरिभूयाणं दोहग्गकलङ्कदूमियाणं[34] इट्ठजणविओगदहणतत्ताण य एयं परं इहपरलोयसुहावहं परमनिव्वुइट्ठाणं ति । एत्थ

पेच्छन्ति न सङ्कयं दुक्खं अवमाणणं च लोगाओ ।
दोग्गइपडणं च तहा वणवासी सव्वहा धन्ना ॥ ४५ ॥

एवमणुसासिएण भणियं अग्गिसम्मेणं । भगवं एयमेयं, न संदेहो त्ति । ता जइ भयवओ ममोवरि अणुकम्पा उचिओ

३१. अतसीमययोगपट्टकप्रमाणसंगतकृतासनविशेषः । ३२. आर्जवकौण्डिन्यः । ३३. उटजांगननिषेवितापसकुमारोपनीतः । ३४. दुर्भाग्यकलंकपीडितानां ।

वा अहं एयस्स वयविसेसस्स, ता करेहि मे एयवयप्पयाणेणा-
णुग्गहं ति। इसिणा भणियं। वच्छ, वेरग्गमग्गाणुगओ तुमं
त्ति करेमि अणुग्गहं, को अन्नो एयस्स उचिओ त्ति। तओ
अइक्कन्तेसु कइवयदिणेसु संसिऊण य सवित्थरं नियमायारं
पसत्थे तिहिकरणमुहुत्तजोगलग्गे दिण्णा से तावसदिक्खा।
महापरिभवजणियवेरग्गाइसयभाविएण याणेण[35] तंमि चेव
दिक्खादिवसे सयलतावसलोयपरियरियगुरुसमक्खं कया महा-
पइन्ना। जहा। जावज्जीवं मए मासाओ मासाओ चेव
भोत्तव्वं, पारणगदिवसे य पढमपविट्ठेणं पढमगेहाओ चेव लाभे
वा अलाभे वा नियत्तियव्वं न गेहन्तरमभिगन्तव्वं ति। एवं
च कयपइन्नस्स तस्स जहाकयं पइन्नमणुपालिन्तस्स अइक्कन्ता
बहवे पुव्वलक्खा। तवोवणासन्नवसन्तउरनिवासिणो य लोयस्स
गुणराइणो जाओ तं पइ अईव भत्तिबहुमाणो। अहो अयं
महातवस्सी इहलोयनिप्पिवासो[36] सरीरे वि दढमप्पडिबद्धो,
एयस्स सफलं जीवियं ति। भणियं च

जणपक्खवायबहुमाणिणा वि जत्तो[37] गुणेसु कायव्वो।
आवज्जन्ति[38] गुणा खलु अबुहं पि जणं अमच्छरियं॥ ४६॥

इओ य पुण्णचन्दो राया कुमारगुणसेणं कयदारपरिग्गहं
रज्जे अभिसिञ्चिऊण सह कुमुइणीए देवीए तवोवणवासी
जाओ। सो य कुमारगुणसेणो अणेयसामन्तपणिवइयचलणजुयलो
निज्जियनियमण्डलाहियाणेगमण्डलो दसदिसि विसट्टनिम्मलवि-
स्सुयजसो[39] धम्मत्थकामलक्खणतिवग्गसंपायणरओ महाराया

---

३५. च अनेन। ३६. इहलोकनिष्पिपासः। ३७. यत्नः। ३८. आवर्जन्ति=आपद्यन्ते, आव्रजन्ति। ३९. प्रसृतनिर्मलविश्रुतयशः।

संवुत्तो त्ति । अन्नया य कालक्कमेणेव जहासुहं सयलजणसला-
हणिज्जं[40] सह वसन्तसेणाए महादेवीए रज्जसोक्खं अणुहवन्तो
आगओ वसन्तउरं, पविट्ठो य महामङ्गलोवयारेणं; पूजिओ य
पउरेहिं; गओ समं तेहिं पाउसलीलावलम्बिसोहियं विमाणच्छ-
न्दयं नाम पासायं । जत्थ मेहदुद्दिणच्छायाणुयारिणीओ बहल- ५
कालागरुधूमसंतईओ, सोयामणीओ[41] विव विहायन्ति रयणा-
वलीओ, जलधाराओ विव दीसन्ति मुत्तावलीओ, बलायाप-
न्तियाओ विव विहायन्ति चमरपन्तियाओ, इन्दाउहच्छायावहा-
रिणीओ पलम्बियाओ पट्टंसुयमालाओ, गन्धोयगावसेयसुरभिगन्धा
भूमिभागा, रुंटंतमहुयरकुलाउलावङ्गणा पुप्फोवयारा । किं १०
बहुणा जंपिएणं ।

पुरिसाण मोहनिद्दासुत्ताण वि सिमिणयं पिव कहेइ ।
पुव्विं कयाण वियडं फलं च जो भागधेयाणं ॥ ४७ ॥

तत्थ य जहाणुरूवं पउरजणं सम्माणेऊण विसज्जिएसु तेसु
विविहणाडयच्छन्दनट्टियाइणा मणहरेण विणोएण विगमिऊण तं १५
अहोरत्तं बिइयदिवसंमि य संपाइयसयलगोसकिच्चो[42] उचि-
यवेलाए चेव निग्गओ वाहियालिं[43] । परिवाहिया य तेणं
बहवे वल्हीयतुरुक्कवज्जराइया आसा । तज्जणियखेयावणयणनिमित्तं
च उवविट्ठो वाहियालीतडनिविट्ठे सहस्सम्बवणुज्जाणे । एत्थन्त-
रंमि गहियनारङ्गकढिणया आगया दुवे तावसकुमारया । दिट्ठो २०
य णेहि राया, अभिनन्दिओ य ससमयपसिद्धाए आसीसाए ।

---

४०. श्लाघनीयं । ४१. सौदामिन्यः । ४२. संपादितसकलप्रभ त-
कृत्यः । ४३. वाह्याली अश्वक्रीडनस्थानं ।

अब्भुट्ठाणासणपयाणाइणा उवयारेण बहुमन्निया य राइणा। भणियं च णेहिं। महाराय, सुगिहीयनामधेएण अम्हे कुलवइणा भवओ चउरासमगुरुस्स सुकयधम्माधम्मववत्थस्स सरीरपउत्तिपरियाणणनिमित्तं पेसिया। एवं सोऊण संपयं तुमं पमाणं ति। राइणा भणियं। कहिं सो भयवं कुलवइ त्ति। तेहिं भणियं इओ नाइदूरे सुपरिओसनामे तवोवणे त्ति। तओ य सो राया भत्तिकोउगेहिं गओ तं तवोवणं। दिट्ठा य तेणं तत्थ बहवे तावसा कुलवई य। तओ संजायसंवेगेणं जहारिह-[४४] मभिवन्दिया। उवविट्ठो कुलवइसमीवे, ठिओ य तेण सह धम्मकहावावारेण कंचि कालं। तओ भणिओ य णेण सविणयं पणमिऊण भयवं कुलवई। जहा करेहि मे पसायं सयलपरिवारपरिगओ मम गेहे आहारगहणेणं। कुलवइणा भणियं। वच्छ, एवं। किं तु एगो अग्गिसम्मो नाम महातावसो, सो य न पइदियहं भुञ्जइ किं तु मासाओ मासाओ। तत्थ वि य पारणगदिवसे पढमपविट्ठो पढमगेहाओ चेव लाभे वा अलाभे वा नियत्तइ न गेहन्तरमुवगच्छइ। ता तं महातवस्सिं मोत्तूण पडिवन्ना ते पत्थणा। राइणा भणियं। भगवं, अणुगिहीओ म्हि। अह कहिं पुण सो महातावसो। पेच्छामि णं ताव, करेमि तस्स दरिसणेण अप्पाणं विगयपावं। कुलवइणा भणियं। वच्छ, एयाए सहयारवीहियाए हेट्ठा झाणवरगओ चिट्ठइ। तओ सो राया ससंभन्तो गओ सहयारवीहियं[४५]। दिट्ठो य तेण पउमासणोवविट्ठो थिरधरियनयणजुयलो पसन्तविचित्तचित्तवावारो

४४. यथार्ह. । ४५. सहकारवीथिकां ।

किंपि तहाविहं झाणं झायन्तो अग्गिसम्मतावसो त्ति। तओ राइणा हरिसवसपयट्टन्तपुलएण[46] पणमिओ। तेण विय आसीसाए सबहुमाणमेवाहिणन्दिओ, 'सागयं ते' भणिऊण 'उवविसाहि' त्ति संलत्तो[47]। उवविसिऊण सुहासणत्थेणं भणियं राइणा। भयवं, किं ते इमस्स महादुक्करस्स तवचरणववसायस्स कारणं। अग्गिसम्मतावसेण भणियं। भो महासत्त, दारिद्ददुक्खं परपरिहवो विरूवया तहा महारायपुत्तो य गुणसेणो नाम कल्लाणमित्तो त्ति। तओ संजायनियनामासङ्केण भणियं राइणा। भयवं, चिट्ठउ ताव दारिद्ददुक्खाइयं ववसायकारणं; अह कहं पुण महारायपुत्तो गुणसेणो नाम कल्लाणमित्तो त्ति। अग्गिसम्मतावसेण भणियं। महासत्त, एवं कल्लाणमित्तो। सुण,

> जे होन्ति उत्तमनरा धम्मं सयमेव ते पवज्जन्ति।
> मज्झिमपयई संचोइया उ, न कयाइ वि जहन्ना[48] ॥ ४८ ॥
>
> चोएइ जो धम्मे जीवं विविहेण केणइ नएण।
> संसारचारयगयं सो नणु कल्लाणमित्तो त्ति ॥ ४९ ॥

तओ राइणा कुमारवुत्तन्तं सुमरिऊण भणियं लज्जावणयवयणेण। भयवं, कहं पुण तुमं तेण तेलोक्कबन्धुभूए धम्मे चोइओ। अग्गिसम्मतावसेण भणियं। भो महासत्त, नाणाविहाओ चोयणाओ। ता कहंचि निमित्तमेत्तेणं चेव चोइओ म्हि। तओ राइणा चिन्तियं। अहो से महाणुभावया। परिभवो वि याणेणोवयारचोयण त्ति गहिओ। परपरिवायं च परिहरन्तो सुद्धसहावत्तणओ न तं पि मन्नेइ। अहो दारुणं अकज्जं मए पावकम्मेणाणुचिट्ठियं। ता कहेमि से अकज्जाय-

४६. हर्षवशप्रवर्तमानपुलकेन। ४७. संलपितः। ४८. जघन्याः।

एगकलङ्कदूसियं अप्पाणं । एवं चिन्तिऊण जंपियमणेण । भयवं, अहं सो महापावकम्मयारी तुह हिययसंतावयारी अगुणसेणो, त्ति । अग्गिसम्मतावसेण भणियं । भो महाराय, सागयं ते । कहं तुमं अगुणसेणो, जेण तए परपिण्डजीवियमेत्तविहवो अहं ईइसिं तवविभूइं पाविओ त्ति । राइणा भणियं । अहो ते
५ महाणुभावया । किं वा तवस्सिजणो पियं वज्जिय अन्नं भणिउं जाणइ । न य मियङ्कबिम्बाओ अङ्गारवुट्ठीओ पडन्ति । ता अलं एइणा । भयवं, कया ते पारणगं भविस्सइ । अग्गिसम्मेण भणियं । महाराय, पञ्चहिं दिणेहिं । राइणा भणियं ।
१० भयवं, जइ ते नाईव उवरोहो, ता कायव्वो मम गेहे पारणएणं पसाओ । विन्नाओ य मए कुलवइणो सयासाओ तुज्झ पइन्नाविसेसो, अओ अणागयं पत्थेमि त्ति । अग्गिसम्मेण भणियं । महाराय, आगच्छउ ताव सो दियहो, को जाणइ अन्तरे किंपि भविस्सइ । अवि य

१५ एयं करेमि एण्हिं अयं काऊण पुण इमं कल्लं ।
काहामि को णु मन्नइ सुविणयतुल्लंमि[४९] जियलोए ॥५०॥

अन्नं च । महाराय,

धी[५०] जियलोयसहावो, जहियं नेहाणुरायकलिया वि ।
जे पुव्वण्हे दिट्ठा ते अवरण्हे न दीसन्ति ॥ ५१ ॥

२० ता, महाराय आगच्छउ ताव सो दियहो त्ति । राइणा भणियं । भयवं, विग्घं मोत्तूण संगच्छह । अग्गिसम्मतावसेण भणियं । जइ एवं ते निब्बन्धो, ता एवं पडिवन्ना ते पत्थणा ।

---

४९. स्वप्नतुल्ये । ५०. धिक् ।

तओ राया पणमिऊणं हरिसवसपुलइयङ्गो कंचि वेलं गमेऊण पविट्ठो नयरं । कया कुलवइणो सपरिवारस्स भत्तिविभवाणुरूवा पूया ॥

अइक्कन्तेसु य पञ्चसु दिणेसु पारणगदिवसे पढमं चेव पविट्ठो अग्गिसम्मतावसो पारणगनिमित्तं रायगेहं ति । तंमि य दियहे कहंचि राइणो गुणसेणस्स अतीव सीसवेयणा समुप्पन्ना । तओ आउलीहूयं सव्वं चेव रायउलं । पविट्ठा य तत्थ वेज्जसत्थविसारया वेज्जा,[51] उग्गाहेन्ति नाणाविहाओ चिगिच्छासंहियाओ,[52] पीसिज्जन्ति बहुविहाइं ओसहाइं, दिज्जन्ति सिरोखेयावहारिणो विचित्तरयणलेवा । किंकायव्वमूढा उवहसियसुकविहस्सइबुद्धिविहवा[53] वि मन्तिणो । पत्थुयं पुरोहिएहिं मन्तगब्भिणाहुइप्पयाणसारं सन्तिकम्मं । तहा मिलाणसुरहिमल्लदामसोहं सुवण्णगाद्धवियलियङ्गरायं[54] बाहजलधोयकवोलपत्तलेहं करयलपणामियपव्वाययवयणपङ्कयं[55] उव्विग्गमन्तेउरं । तहा विरत्तकन्दुयकीलं परिचत्तचित्तयम्मवावारं विरयगीयनट्टगारम्भं, अवहत्थियभूसणकलावं दुम्मणविमणं कञ्चुयन्तेउरं । वेत्तजट्ठिनिमियविच्छायमुहसोहा[56] य पडिहारा, रण्णो वेयणाइसयसूयगा[57] दुम्मणा मडहकञ्चुइया,[58] परिचत्तनिययवावारा विचित्ता सूयगारप्पमुहा[59] नियोगकारिणो त्ति ।

---

५१. वैद्यशास्त्रविशारदाः वैद्याः । ५२. चिकित्सासंहिताः । ५३. उपहसितशुक्रबृहस्पतिविभवाः । ५४. सुवर्णकार्धविगलितांगरागं । ५५. करतलप्रणामितम्लानवदनकमलं । ५६. वेत्रयष्टिन्यस्तविच्छायमुखशोभाः । ५७. वेदनातिशयसूचकाः । ५८. लघुकंचुकिनः । ५९. सूपकारप्रमुखाः ।

तओ सो अग्गिसम्मतावसो एवंविहे रायकुले कंचि वेलं गमेऊण वयणमेत्तेणावि केणावि अकयपडिवत्ती[१०] निग्गओ रायगेहाओ त्ति । निग्गन्तूण गओ तवोवणं, दिट्ठो य ताव-सेहिं, भणिओ य तेहिं । भयवं, अकयपारणगो विव परिमि-
५ लाणदेहो लक्खिज्जसि । ता किं न कयं पारणयं, न पविट्ठो इयाणिं तत्थ रन्नो गुणसेणस्स गेहं ति । अग्गिसम्मतावसेण भणियं । पविट्ठो अहं नरिन्दगेहं । किं तु सो नूणं अपडुस-रीरो राया । जओ उव्विग्गपरियणं सव्वं चेव तं मए गेहमवलोइयं, तओ अहं तं तहाविहं दट्ठुमसहंतो लहुं चेव
१० निग्गओ त्ति । तावसेहिं भणियं । को संदेहो, दढमपडुसरीरो राया । अन्नहा कहं तारिसीए तवस्सिजणभत्तीए भयवओ पारणगं मुणेऊण सयं चेव दत्तावहाणो न होइ । अन्नं च । अईव भगवओ उवरिं भत्तिबहुमाणं तस्स नरवइस्स, जेण कुलवइससक्खं बहुयं सब्भूयगुणकित्तणं तेण कयं आसि ।
१५ अग्गिसम्मतावसेण भणियं । आरोग्गं से हवउ गुरुयणपूयगस्स, किं मम आहारेणं ति । पडिवन्नो मासोववासवयं ॥

इओ य राइणा गुणसेणेणं उवसन्तसीसवेयणेणं पुच्छिओ परियणो । अज्ज तस्स महातवस्सिस्स पारणगदियहो; तो सो आगओ पूइओ वा केणइ न व त्ति । तेहिं संलत्तं । महाराय,
२० आगओ आसि; किं तु तुह सीसवेयणाजाणयहिययसंतावपरिच-त्तनिययकज्जवावारे परियणे न केणइ संपूइओ पुच्छिओ वा । अमुणियवुत्तन्तो य विचित्तं ते परियणमवलोइऊण कंचि कालं गमेऊण उव्विग्गो विय निग्गओ रायगेहाओ त्ति ।

---

१०. अकृतप्रतिपत्तिः ।

राइणा भणियं । अहो मे अहन्नया; चुक्को[61] म्हि महालाभस्स, संपत्तो य तवस्सिजणदेहपीडाकरणेण महन्तं अणत्थं ति । एवं विलविऊणं विइयदियहे पहायसमए चेव गओ तवोवणं । दिट्ठा य तेण कुलवइप्पमुहा बहवे तावसा, लज्जाविणओणउत्तिमङ्गेण पणमिया य णेणं विहिणा । अहिणन्दिओ य आसीसाए कुल- ५ वइप्पमुहेहिं सव्वतावसेहिं । 'उवविससु महाराय, सागयं ते' भणिओ य कुलवइणा । तओ राया अवणउत्तिमङ्गो सविसेस- लज्जामन्थरो विमुक्कदीहनीसासं उवविट्ठो कुलवइस्स पुरओ । तं च तहा विचित्तं रायाणं दट्ठूणं भणियमणेणं । वच्छ, उव्विग्गो विय लक्खीयसि । ता कहेहि मे उव्वेयकारणं, जइ अकहणीयं १० न होइ । राइणा भणियं । अत्थि भगवओ वि नाम अकहणीयं । अन्नं च । अकहणीयवत्थुविसउव्विग्गस्स न जुत्तं तवोवणागमणं । कुलवइणा भणियं । साहु वच्छ साहु, उचिओ ते विवेगो; ता किं उव्वेयकारणं ति । राइणा भणियं । भगवओ आण त्ति करिय कहीयइ; अन्नहा कहं ईइसं निसंसचरियं[62] कहिउं १५ पारीयइ । कुलवइणा भणियं । वच्छ, सव्वस्स जणणीभूओ खु होइ तवस्सिजणो । तओ का तं पइ लज्ज त्ति । ता कहेउ भवं, जेण सुणियवुत्तन्तो भविय केणइ उवाएण अवणेमि ते उव्वेयं ति । राइणा भणियं । भयवं, जइ एवं, ता सुणसु । एस अग्गिसम्मतावसो पढमं चेव मम मन्दपुण्णस्स असमि- २० क्खियकारिणो असरिसजणसरिसायरणनिरयस्स[63] संबन्धिणा निव्वेएण तावसो संवुत्तो । एयस्स पवन्नुत्तमवयस्स वि तं मए

---

६१. च्युतः । ६२. नृशंसचरितं । ६३. असदृशजनसदृशाचरण- निरतस्य ।

असरिसजणायरणं न परिचत्तं ति दढमुव्विग्गो म्हि । कुल-
वइणा भणियं । वच्छ, जइ एवं, ता अलं संतप्पिएणं । किं
कारणं जइ तुह संबन्धिणा कारणेण तावसो संवुत्तो, ता तुमं
चेव इमस्स धम्मपवत्तगो कल्लाणमित्तो त्ति; किमुव्विग्गो सि ।
५ न यावि एण्हिं तुह परलोयभीरुणो अहिगयधम्मसत्थस्स किंपि
असज्जणायरणं संभावेमि । किं वा से कयमियाणिं निवेएहि
मे । राइणा भणियं । भयवं, इयाणिं ताव एयं उवणिम-
न्तिऊण मासपारणयपविट्ठस्स सीसवेयणाभिभूएण पमायओ
अणिउत्तपरियणेणं आहारन्तरायकरणेणं कयं से धम्मन्तरायं ति ।
१० कुलवइणा भणियं । वच्छ, जं किंचि एयं, न तुमं एत्थ अव-
रज्झसि[६४] । न तिव्ववेयणाभिभूया पुरिसा कज्जमकज्जं वा
वियाणन्ति । न य तस्स आहारन्तरायकरणेणं धम्मन्तरायं
हवइ, अवि य तवसंपया । ता अलमुव्वेगेणं ति । राइणा
भणियं । भयवं, जाव तेण महाणुभावेण मम गेहे आहार-
१५ गहणं न कयं, ताव कहमुव्वेवो अवेइ[६५] । कुलवइणा भणियं ।
वच्छ, इयाणिं से अचिरेण जं पारणगं भविस्सइ, तहिं ते
गेहे आहारगहणं करिस्सइ त्ति । तओ कुलवइणा सद्दाविओ
अग्गिसम्मतावसो, सबहुमाणं हत्थे गिण्हिऊण भणिओ य णेण ।
वच्छ, जं तुमं अकयपारणगो निग्गओ नरिन्दगेहाओ, एएण
२० दढं संतप्पइ राया । कल्लं च एयस्स अईव सीसवेयणा आसि,
अओ, वेयणापरव्वसेण न तुमं पडियग्गिओ त्ति; न एस अव-
रज्झइ । भणियं च णेण 'जाव मम गेहे अग्गिसम्मतावसेण
आहारगहणं न कयं, न ताव मे उव्वेवो अवेइ'। अओ

६४. अपराध्यसि । ६५. अपैति ।

इणिंह संपत्तपारणगकालेण भवया अविग्घेण मम वयणाओ नरिन्दकुमाणओ य एयस्स गेहे पारणगं करियव्वं ति । अग्गिसम्मतावसेण भणियं । भयवं, जं तुब्भे आणवेह[66] । अकारणे संतप्पइ राया, जओ न किंचि मे परलोयविरुद्धमणुचिट्ठियमणेणं । तओ राया 'अहो से महाणुभावय' त्ति कलिऊण पणमिऊण तवस्सिजणं च कंचि वेलं पज्जुवासिय पविट्ठो नयरं ॥ ५

पुणो य कालक्कमेण राइणो विसयसुहमणुहवन्तस्स अग्गिसम्मस्स य दुक्करं तवचरणविहिं करेन्तस्स समइक्कन्तो मासो त्ति । एत्थन्तरंमि य संपत्ते पारणगदिवसे निवेदियं से रन्नो १० विक्खेवागएहि निययपुरिसेहिं । जहा; महाराय अइविसमपरक्कमगव्वियं विसमदोणीमुहप्पविट्ठं[67] अकयपरिक्खणोवायं अप्पमत्तेण माणइक्कनरवइणा इहरहा विसयविणासमवलोइऊण वीरचरियमवलम्बिय वीसत्थसुत्तेसु नरिन्दपाइक्केसु[68] जाए अड्ढरत्तसमए अत्थमिए रयणिवहुपिययमे तेलोक्कमङ्गलपईवे मियङ्के १५ सयलबलसहिएणमवक्खन्दं दाऊण अइपमत्तं ते विणिज्जियं सेन्नं । संपइ देवो पमाणं ति ॥ तओ राइणा एयं सुदूसहं वयणमायण्णिऊण[69] कोवाणलजलियरत्तलोयणेणं विसमफुरियाहरेणं निद्दयकराभिहयधरणिवट्ठेणं[70] अमरिसवसपरिक्खलन्तवयणेणं[71] समाणत्तो परियणो । जहा; देह तुरियं पयाणयपडहं, सज्जेह २०

---

६६. आज्ञापयत । ६७. विषमद्रोणीमुख (विषमपरिवाररक्षितनगर) प्रविष्टं । ६८. विश्वस्तसुप्तेषु नरेन्द्रपदातिषु । ६९. आकर्ण्य । ७०. धरणीपृष्ठेन । ७१. अमर्षवशपरिस्खलद्वचनेन ।

हुज्झयं करिवलं, पल्लाणेह दप्पुद्धुरं आससाहणं,[७२] संजत्तेह थ-
ब्भालोयसोहियं सन्दणनिवहं, पयट्टावेह नाणापहरणसालिणं
पाइक्कसेन्नं ति। तओ नरवइसमाएसाणन्तरमेवायण्णियपयाणयप-
डहसद्दं करिवरघिरायन्तमेहजालं ऊसियधयचमरछत्तसंवायवलाय-
५ परिययं निसियकरवालकोन्तसोयासणिसणाहं[७३] सहुक्काहलतूरनि-
ग्घोसगज्जियरवपूरियदिसं अयालदुद्दिणं[७४] पिव समन्तओ विय-
म्भियं नरिन्दसाहणं ति। एत्थन्तरंमि य रहवरारूढे नरिन्दगुणसेणे,
ठविए पुरओ सलिलपुण्णे कणयकलसे, पहए जयसिरिसमुप्फा-
लए मङ्गलतूरे, पढन्तेसु विविहमङ्गलाइं बन्दिवन्द्रेसु, अग्गिस-
१० म्मतावसो पारणगनिमित्तं पविट्ठो नरिन्दगेहं ति। तओ तंमि
महाजणसमुद्दए आउलीहूए नरिन्दनिग्गमणनिमित्तं पहाणपरियणे
न केणइ समुवलक्खिओ त्ति। तओ कंचि वेलं गमेऊण
दरियकरितुरयसंवायचमढणभीओ[७५] निग्गओ नरवइगेहाओ।
एत्थन्तरंमि य गहियसङ्कुच्छाएहिं मुणियजोइससत्थपरमत्थेहिं
१५ भणियं जोइसिएहिं। देव, पसत्थं मुहुत्तं, निग्गच्छसु त्ति।
राइणा भणियं। अज्ज तस्स अग्गिसम्मतावसस्स पारणगदिवसो,
पडिवन्नं च तेण कुलवइवयणाओ मम गेहे आहारगहणं कायव्वं
ति। ता आगच्छउ तावसो महाणुभावो। तओ तं कयभो-
यणविहाणं पणमिऊण गमिस्सामो। तओ आसन्नवत्तिणा
२० भणियं कुलपुत्तएण। देव, सो खु महाणुभावो संपयं चेव
पविसिऊण दरियकरितुरयसंवायचमढणभीओ निग्गओ रायगे-
हाओ। अज्ज वि य न नयराओ निग्गच्छइ ति तक्केमि।

---

७२. दर्पोद्धुरं अश्वसाधनं। ७३. उच्छ्रितध्वजचामरछत्रसंघातब-
लाकपरिगतं निशितकरवालकुंतलसौदामिनीसनाथं। ७४. अकालदु-
र्दिनं। ७५. द्रुतकरितुरगसंघाताक्रमणभीतः।

तओ एयमायण्णिऊण ससंभन्तो राया पयट्टो तस्स मग्गे, दिट्ठो य णेणं नयराओ निगच्छन्तो अग्गिसम्मतावसो । तओ ओयरिऊण रहवराओ भत्तिनिब्भरं निवडिऊण चलणेसु विन्नत्तो सबहुमाणं । भयवं, करेह पसायं, विणियत्तसु त्ति । अहमभिप्पेए वि गमणे तुह चेवागमणमणुवालेन्तो एत्तियं वेलं ठिओ म्हि, जाव तुमं पविसिऊण मम गेहं अलक्खिओ चेव से पहाणपरियणेण निग्गओ सि । ता नियत्तसु त्ति । अग्गिसम्मतावसेण भणियं । महाराय, विइयवुत्तन्तो चेव मे तुमं पइन्नाविसेसस्स; ता अलं ते इमिणा ववसाएणं । सच्चपइन्ना खु तवस्सिणो हवन्ति, निव्विसेसा य लाभालाभेसु । राइणा भणियं । भयवं, लज्जिओ म्हि इमिणा पमायचरिएणं तुह तिव्वतवजणियसरीरपीडाओ वि मे अहिआ सरीरपीडा । दढं दहइ मं संतावाणलो, पणस्सइ विय मे हिययं, अक्खिप्पइ विय मे वाणी, महापावकम्मकारिणं च मन्नेमि अप्पाणं, ता सयलदुहियसत्तबन्धुभूओ अकारणवच्छलो य भयवं तुमं चेव मे इमस्स दुक्खस्स उवसमोवायं चिन्तेहि । अग्गिसम्मतावसेण चिन्तियं । अहो से महारायस्स महाणुभावया । अकयपारणगेण मए एत्तियं खिज्जइ त्ति । अहो से गुरुयणसुस्सूसाणुराओ । ता न जाव मए एयस्स गेहे पारणयं कयं न ताव एस सत्थो होइ त्ति । चिन्तिऊण भणियं च तेण । महाराय, अनिमित्तं ते दुक्खं । तहावि एयस्स इमो उवसमोवाओ । अविग्घेण संपत्ते पारणगदिवसे पुणो वि तुह चेव गेहे आहारगहणं करिस्सामि त्ति पडिवन्नं मए । ता मा संतप्पसु त्ति । तओ धरणिनिहियजाणुकरयलेणं भणियं राइणा । भयवं, सुट्ठु मुणिओ

इमस्स दुक्खस्स उवसमोवाओ । अहवा विमलनाणनयणो चेव
ववस्सिजणो होइ; किं वा न जाणइ त्ति । ता अणुगिहीओ
म्हि । सरिसं इमं तुह अकारणवच्छलयाए । ता गच्छ तुमं
तवोवणं । अहं पुण न सक्कुणोमि पच्चग्गपमायकलङ्कदूसिओ
५ भगवन्तं कुलवइमवलोइडं ति । एवं भणिय पणमिऊण य
अग्गिसम्मतावसं नियत्तो राया । 'न मए इयाणिं गन्तव्वं'
त्ति कलिऊण विसज्जिओ य तेणं माणभङ्गस्स उवरि विक्खेवो ।
अग्गिसम्मो वि य गन्तूण तवोवणं निवेइऊण कुलवइणो जहा-
वित्तं वुत्तन्तं 'वच्छ, साहु कयं' ति अहिणन्दिओ य कुल-
१० वइणा पवन्नो वयाविसेसं ति ॥ अणुदियहं च पवड्ढमाणसंवेगेण
राइणा सेविज्जन्तस्स तस्स समइच्छिओ[७६] मासो, पत्तो य
रन्नो मणोरहसएहिं पारणयदियहो । तंमि य पारणयदियहे
राइणो गुणसेणस्स देवी वसन्तसेणा दारयं पसूय त्ति । निवेइयं
च राइणो हरिसवसेण पफुल्लवयणपङ्कयाए सपरितोसं पडिहारीए ।
१५ महाराय, देवी वसन्तसेणा तुम्हाणमब्भुदयनिमित्तं पयाणं भाग-
धेएहिं सुहंसुहेणं दारयं पसूय त्ति । तओ राइणा पुत्तजम्म-
ब्भुदयसंजायरोमञ्चेणं दाऊण पडिहारीए कडयकेउरकण्णालङ्का-
राइयं अङ्गाभरणं दिन्ना समाणत्ती । वसुंधरे, समाइससु[७७] णं
मम वयणाओ जहासन्निहिए पडिहारे । जहा; मोयावेह काल-
२० घण्टापओएण मम रज्जे सव्वबन्धणाणि, दवावेह घोसणापुव्वयं
अणवेक्खियाणुरूवं महादाणं, विसज्जावेह जियसत्तुप्पमुहाणं
नरवईणं मम पुत्तजम्मपउत्तिं, निवेएह देवीपुत्तजम्मब्भुदयं

---

७६. समतिक्रान्तः । ७७. समादिश ।

पउराणं, कारावेह अयालच्छणभूयं[78] नयरमहूसवं ति । समाइट्ठा य तीए महाइट्ठं पडिहारा । अणुचिट्ठियं च रायसासणं पडिहारेहिं । अवि य ।

कारावियं च तेहिं तूररवुप्पुण्णदसदिसाभोयं ।
रच्छाभिप्पह्करयलनच्चन्तविलासिणिसमूहं ॥ ५२ ॥ ५
अन्तेउरियाहीरन्तपुण्णवत्तुत्तरीयवरपोत्तं ।[79]
सविसेसपसाहियसंमिलन्तरामायणाइण्णं[80] ॥ ५३ ॥
पिट्ठागयमुट्ठिपहारभीरुरामाविमुक्कसिक्कारं ।
मयवसविलासिणीजणनच्चाविज्जन्तकञ्चुइयं ॥ ५४ ॥
मुच्चन्तकरप्फालियतालायरमुरयमहुरनिग्घोसं । १०
दाणपरितुट्ठबहुवन्दिवन्दउग्घुट्ठजयसद्दं ॥ ५५ ॥
नच्चन्तमडहवामणचेडीहासिज्जमाणनरनाहं ।
बद्धावणयनिवहं[81] वद्धावणयं मणभिरामं ॥ ५६ ॥

पवत्तो य वसन्तउरे नयरे महामहूसवो । एवंविहे य देवीपुत्तजम्मब्भुदयाणन्दिए महापमत्ते सह राइणा रायपरियणे १५ अग्गिसम्मतावसो पारणगनिमित्तं रायउलं पविसिऊण वयणमेत्तेणावि केणइ अकयपडिवत्ती असुहकम्मोदएणं अट्टज्झाणदूसियमणो लहुं चेव निग्गओ । चिन्तियं च णेणं । अहो मे राइणो आ बालभावाओ चेव असरिसो ममोवरि वेराणुबन्धो त्ति ।

---

७८. अकालक्षणभूतं । ७९. अंतःपुरस्त्रीणां आहृतं, सानन्दं व्यपनीतं वस्त्रं, उत्तरीयवरवस्त्रं च यस्मिन् । पुण्णवत्तेतिदेश्यशब्दः । यथा देशीनाममालायां (६-५८) हेमचन्द्रः 'पुण्णवत्तं पमोअहिअवत्थे' इति । तथा च पाइअलच्छीनाममालायामपि धनपालः 'हीरइ जं आणंदे वत्थं तं पुण्णवत्तं' त्ति ॥ ८०. सविशेषप्रसाधितसंमीलद्रामाजनाकीर्णं । ८१. वर्द्धापनकनिवहं ।

पेच्छइ से अइणिगूढायारमाचरियं, जेण तं तहा मम समक्खं मणाणुकूलं जंपिय करणेण विवरीयमायरइ त्ति। चिन्तयन्तो सो निग्गओ नयराओ। एत्थन्तरंमि य अन्नाणदोसेणं अभाविय-परमत्थमग्गत्तणेण य गहिओ कसाएहिं, अवगया से परलोय-
५ वासणा, पणट्ठा धम्मसद्धा, समागया सयलदुक्खतरुबीयभूया अमेत्ती, जाया य देहपीडाकरी अतीव बुभुक्खा। आकरिसिओ बुभुक्खाए। तओ

पढमपरीसहवइएण[८२] तेण अन्नाणकोहवसएणं।
घोरं नियाणसेयं पडिवन्नं मूढहियएणं ॥ ५८ ॥

१० जइ होज्ज इमस्स फलं मए सुचिण्णस्स वयविसेसस्स।
ता एयस्स वहाए पइजम्मं होज्ज मे जम्मो ॥ ५९ ॥

न कुणइ पणईण पियं जो पुरिसो विप्पियं च सत्तूणं।
किं तस्स जणणिजोव्वणविडडणमेत्तेण[८३] जम्मेणं ॥ ६० ॥

सत्तू य एस राया मम सिसुभावाउ चेव पावो त्ति।
१५ अवराहमन्तरेण वि करेमि तो विप्पियमिमस्स ॥ ६१ ॥

इय काऊण नियाणं अप्पडिकन्तेण तस्स ठाणस्स।
अह भावियं सुबहुसो कोहाणलजलियचित्तेण ॥ ६२ ॥

एत्थन्तरंमि पत्तो एसो तवोवणं, अणेयविप्पजणियकुवि-न्तासंधुक्कियपवड्ढमाणकोहाणलो य कुलवइं सेसतावसे य परि-
२० हरिऊण अलक्खिओ चेव गओ सहयारवीहियं, उवविट्ठो य विमलसिलाविणिम्मिए चाउरन्तपीढे ति। अणुसयवसेण पुणो वि चिन्तिउमारद्धो। अहो से राइणो ममोवरि पडिणीयभावो[८४]।

---

८२. प्रथमपरिसहपतितेन। ८३. जननीयौवनविनाशमात्रेण।
८४. प्रतिकूलभावः।

कहं सव्वतावसमज्झे अहं से ओहसणिज्जो त्ति, जेण मे पइन्ना-विसेसं नाऊण नियडिबहुलो[85] तहा तहोवणिमन्तिय[86] असंपा-डणेण पारणयस्स किल मं खलीकरेइ त्ति । तं मूढो खु सो राया किं मे एयावत्थगयस्स खलीकरीयइ । तहा अणाहाणं दुव्वलाणं परपरिहूयाणं च सत्ताणं कयन्तेणेव विणिवाइयाणं जा खलियारणा, न सा माणिणो माणमापूरेइ त्ति विसेसओ सम-सत्तुमित्ताणं परलोयवावारनिरयाणं तवस्सीणं ति । अहवा अपरिचत्ताहारमेत्तसङ्गस्स मे एत्तहमेत्ता कयत्थण त्ति । ता अलं मे जावज्जीवं चेव परिहवमेत्तेणं आहारेणं ति । गहियं जावज्जीवियं महोववासवयं ॥ एयन्तरंमि य परिचत्तनिययवावारो असुह-ज्झाणदूसियमणो तवपरिक्खीणदेहो दिट्ठो तत्थ तावसेहिं । भणियं च तेहिं । भयवं, अइपरिक्खीणदेहो असंपावियकुसुमविलेवणो-वयारो लक्खिज्जसि । ता किं इयाणिं पि ते न संजायं पार-णयं ति । अग्गिसम्मतावसेण भणियं 'न संजायं' ति । ताव-सेहिं भणियं । कहं न संजायं, किं न पविट्ठो तस्स राइणो गुणसेणस्स गेहं । अग्गिसम्मतावसेण भणियं 'पविट्ठो'। तावसेहिं भणियं 'ता कहं ते न संजायं' ति । तेण भणियं । बालभावाओ चेव मे सो राया अणवरद्धवेरिओ, खलयारिओ अहं तेण । पुव्विं मए पुण न जाणिओ, अवगओ से इयाणिं वेराणुबन्धो । विणीओ विव लक्खिज्जइ जाव मिच्छाविणीयस्स न से वेराणुबन्धो अवेइ; जेणोवहासबुद्धीए मं उवणिमन्तिऊणं

---

८५. निकृतिबहुलः । तथा च देशीनाममालायां (४, ५६) हेमचंद्रः 'णिअडी डम्भे' । ८६. उपनिमंत्र्य ।

अणज्जविलसिएणं चेव तेहिं तेहिं आयापयारेहिं चेव किल मं परिहवइ त्ति । अज्जं च तेण वियाणिऊण मम पारणगदिवसं सहसा चेव काराविओ पमोओ । तओ अहं पविसिऊणं रायगेहं अबहुमाणिओ चेव मुणियनरिन्दपरिवाराभिप्पाओ लहुं
५ चेव निग्गओ त्ति । तओ तावसेहिं भणियं । भयवं, न एवं तवस्सिजणवच्छले नरिन्दगुणसेणे संभावियइ । अहवा विचित्त-लन्धिणो हि पुरिसा हवन्ति । किं वा न संभाविचइ । नत्थि अविसओ कसायाणं ति । भणिऊण निवेइयं तेहिं अच्चुव्वि-ग्गेहिं[८७] कुलवइणो । जहा; न तस्स अग्गिसम्मतावसस्स इमिणा
१० वुत्तन्तेण संपयं पि पारणयं संवुत्तं ति । तओ ससंभन्तो तुरियमागओ अग्गिसम्मसमीवं कुलवई, संपूइओ य तेण अग्गि-सम्मेण जहाणुरूवेणोवयारेणं । तओ तेण भणियं । वच्छ, कहमियाणिं पि ते न संजायं पारणयं ति । अहो से असरि-ससमायरणं राइणो गुणसेणस्स । अग्गिसम्मतावसेण भणियं ।
१५ भयवं, पमाइणो चेव रायाणो हवन्ति । को वा तस्स दोसो । मम चेवापरिचत्ताहारमेत्तसङ्गस्स एस दोसो, जेण तस्स वि गेहं पविट्ठमासि त्ति । परिचत्तो य मए संपयं जावज्जीवाए चेव सयलपरिहवबीयभूओ एद्दहमेत्तो[८८] वि सङ्गो । अओ विन्नवेमि भयवन्तं एयंमि अत्थे, नाहमन्नहा आणवेयव्वो त्ति ।
२० कुलवइणा भणियं । वच्छ, जइ परिचत्तो आहारो, गओ इयाणिं कालो आणाए । सच्चपइन्ना खु तवस्सिणो हवन्ति । किं तु तुमए नरिन्दस्स उवरिं कोवो न कायव्वो । जओ

---

८७. अत्युद्विग्नैः । ८८. इयन्मात्रः ।

सव्वो पुव्वकयाणं कम्माणं पावए फलविवागं ।
अवराहेसु गुणेसु य निमित्तमेत्तं परो होइ ॥ ६२ ॥

एयमणुसासिऊणं पडियारगे तावसे निरुविय गओ कुलवई ॥

इओ य राइणा गुणसेणेणं सहा अयालच्छणसोक्खमणुहवन्ते परियणे अइक्कन्ताए पारणगवेलाए सुमरियं, जहा पारणयदिवसो खु अज्ज तस्स महातवस्सिस्स । अहो मे अहन्नया, न संपन्नं चेव महातवस्सिस्स पारणयं ति तक्केमि । पुच्छिओ य णेण जहासन्निहिओ परियणो । किं सो महाणुभावो तावसो अज्ज इहागओ न व त्ति । तओ तेण निउणं गवेसिऊणं निवेदियं । देव, आगओ आसि, किं तु देवीपुत्तजम्मब्भुययाहिणन्दिए अइपमत्ते परियणे न केणइ उवचरिओ त्ति; तओ लहुं चेव निग्गओ । राइणा भणियं । अहो मे पावपरिणई तस्स महातवस्सिस्स धम्मन्तरायकरणेणं देवीपुत्तजम्मब्भुययं पि आवयं चेव समत्थेमि सव्वहा न मन्दपुण्णाणं गेहेसु वसुहारा पडन्ति । न य पमायदोसदूसिओ अहं उदन्तनिमित्तं पि से पारेमि मुहमवलोइउं । ता गच्छ, भो सोमदेवपुरोहिय ममाविन्नायपरियणभावो चेव, गवेसिऊण तस्स महातवस्सिस्स वुत्तन्तं "किं तेण ववसियं" ति लहुं निवेएहि; आसङ्कइ विय मे हिययं । एवं च समाणत्तो सोमदेवपुरोहिओ गओ तवोवणं । दिट्ठो तेण बहुतवस्सिजणपरिवारिओ गिरिनईतडासन्ननिविट्ठमण्डवगओ दीहरकुसरइयसत्थरोवविट्ठो अमरिसवसाढत्तरायकहावावडो[८१] अग्गि-

८१. दीर्घकुशरचितसंस्तरोपविष्टः अमर्षवशारब्धराजकथाव्यापृतः ।

सम्मतावसो त्ति । पणमिओ विणओणयउत्तिमङ्गेणं सोमदेवेणं। तेणं चिय आसीसपुव्वयं 'सागयं' ति भणिऊण 'उवविससु' त्ति आइट्ठो । उवविट्ठो सोमदेवपुरोहिओ । भणियं च णेणं । भयवं, अइपरिक्खीणदेहो लक्खिज्जसि, ता किमेयं ति ।
५ अग्गिसम्मतावसेण भणियं । निरीहाणं अन्नओ समासाइयवित्तीणं अङ्गं चेव किसत्तं तवस्सीणं ति । सोमदेवेण भणियं । एवं एयं, निरीहा चेव तवस्सिणो हवन्ति; किं तु धणधन्नहिरण्णसुवण्णमणिमोत्तियप्पवालदुप्पयचउप्पएसु न उण धम्मकाओवयारगे आहारमेत्ते वि । न य ईइसा एत्थ लोया, जे तुमए वि
१० सरिसाणं मुत्तिमग्गपवन्नाणं अविसेससत्तुमित्ताणं समतणमणिमुत्तकञ्चणाणं[९०] संसारजलहिपोयाणं आहारमेत्तं पि न देन्ति त्ति । अग्गिसम्मतावसेण भणियं । सच्चमेयं, न एयारिसा एत्थ लोया मोत्तूण नरिन्दगुणसेणं ति । सोमदेवेण भणियं । भयवं, किं कयं नरिन्दगुणसेणेण । धम्मपरो खु सो राया सुणीयइ त्ति ।
१५ अग्गिसम्मतावसेण भणियं को अन्नो धम्मपरो, जो विणिज्जियनियमण्डलो वि तवस्सिजणं पसज्झं[९१] वावाएइ[९२] त्ति । सोमदेवेण चिन्तियं । परिकुविओ खु एसो तावसो । जहा य दीहरकुसरइयसत्थरोवविट्ठो लक्खिज्जइ, तहा नरिन्दनिव्वेएणं चेवाणेण पडिवन्नमणसणं भवे । पुच्छिज्जन्तो य एसो असो-
२० यव्वं सामिपरिवायं गेण्हइ । ता अन्नओ चेव उवलहिय वुत्तन्तं सामिणो निवेएमि त्ति । पणमिऊण तं निग्गओ सोमदेवो। पुच्छिओ य णेणं कुसकुसुमवावडग्गहत्थो[९३] अभिसेयकामो गिरिनइं समोयरन्तो[९४] तावसो । भयवं, किं पडिवन्नं अग्गि-

---

९०. समतृणमणिमुक्ताकांचनानां । ९१. प्रसह्य हठादित्यर्थान्तरम् । ९२. व्यापादयति । ९३. कुशकुसुमव्याप्टताग्रहस्तः । ९४. समवचरन् ।

सम्मतावसेण। तेण वि य वाहजलभरियमन्थरनयणेणं सवित्थ-
रमाइक्खियं तयणुट्ठाणं। गओ सोमदेवो, निवेइयं च णेणं
जहोवलद्धं राइणो। तओ राया अहिययरजायनिव्वेओ चिन्ता-
भारनिस्सहं अङ्गं धरमाणो सयलन्तेउरप्पहाणपरियणपरिवारिओ
पाइक्को चेव अग्गिसम्मपच्चायणनिमित्तं[९५] पयट्टो तवोवणं। ५
संपत्तो रायहंसो व्व कलकलहंसियपरिवारिओ तवोवणासन्नं
वित्थिण्णं गिरिनइपुलिणं॥

एत्थन्तरंमि य मुणियनरिन्दागमणेणं पफुल्लवयणपङ्कएणं
राइणो आगमणमग्गिसम्मतावसस्स निवेइयं मुणिकुमारएणं।
तओ अग्गिसम्मतावसेण कोहजलणपज्जलियसरीरेणं सद्दाविओ १०
कुलवई, लङ्घिऊण जहोचियमुवयारं निट्ठुरं भणिओ। भो भो न
पारेमि एयस्स अकारणवेरिणो नरिन्दाहमस्स मुहमवलोइउं। ता
जं किंचि भणिय बाहिरओ चेव विसज्जेहि एयं। कुलवइणा
चिन्तियं। अवहरिओ खु एसो कसाएहिं। तओ जुत्तं चेव
ताव पच्चग्गकसायदूसियचित्तस्स नरिन्ददंसणं परिहरिउं ति गओ १५
नराहिवसम्मुहं थेवं भूमिं कुलवई। दिट्ठो य णेण परिमिला-
णदेहो सपरिवारो राया। पणमिओ य सविणयं सपरिवारेणं
राइणा अहिणन्दिओ य आसीसाए कुलवइणा, भणिओ य
णेण। महाराय, एहि; एयाए चम्पगवीहियाए खवविसम्ह।[९६]
राइणा भणियं 'जं भयवं आणवेइ'। गया चम्पगवीहियं। २०

---

९५. अग्निशर्मप्रत्यायननिमित्तं प्रत्यायनं प्रतीतिः ज्ञानमित्यर्थः।
९६. उपविश्राम्य।

उवविट्ठो विमलसिलानिविट्ठे कुसासणे कुलवई, पुरओ से धरणीए चेव सपरिवारो राया । तओ कुलवइणा भणियं । महाराय, कीस इयाणिं सकलत्तपरिवारेणमणुचियमेद्दहमेत्तं भूमिं चरणागमणमणुचिट्ठियं ।[९७] राइणा भणियं । भयवं, अणुच्चियकारिणो
५ चेव अम्हे । अहवा मएजारिसाणं[९८] पुरिसाहमाणं इमं चेवोचियं, जं महातवस्सिजणस्स पमायओ वावायणेण[९९] धम्मन्तरायकरणं ति । ता किं एइणा अणिच्चडियहियययसब्भावेण नियडीमन्तिएण[१००] । भयवं, कहिं पुण सो महाणुभावो अग्गिसम्मतावसो । पणमामि तं, सोहेमि[१०१] तस्स दंसणेण पावक-
१५ म्मकारिणं अप्पाणं ति । कुलवइणा भणियं । महाराय, मा एद्दहमेत्तं संतप्पसु त्ति । न एएण तुह निव्वेएणमणसणं कयं ति; किं तु कप्पो[१०२] चेवायं तवस्सिजणस्स, जं चरिमकालंमि अणसणविहिणा देहपरिच्चयणं ति । राइणा भणियं । भयवं, किं वहुणा मन्तिएण, पेच्छामि ताव तं महाणुभावं । कुलवइणा
२० भणियं । महाराय अलमियाणिं ताव तस्स दंसणेण । झाणवावडो[१०३] खु सो, ता किं से अहिप्पेयकज्जन्तराएणं । गच्छ तुमं नयरिं, पुणो कहिंचि पेक्खेज्जसु त्ति । तओ 'जं भयवं आणवेइ, पुणो आगच्छिस्सामि' त्ति भणिऊण अच्चन्तदुम्मणो उट्ठिओ राया । पणमिऊण कुलवइं पयट्टो नयरिं ॥

---

९७. अनुष्ठितं । ९८. मादृशानां । ९९. व्यापादनेन विनाशनेनेत्यर्थः । १००. अक्षरितहृदयसद्भावेन निकृतिमंत्रितेन । क्षरेः 'णिच्चलइ' इति हेमचन्द्र (८-४-१३३) आदिशति । १०१. शोधयामि । १०२. कल्पः व्रतमित्यर्थः । १०३. ध्यानव्यापृतः ।

तओ एकेणं साणुक्कोसेणं च बालतावसकुमारेणं अणुगं-च्छिऊण थेवभूमिभायं निवेइओ से अग्गिसम्माभिप्पाओ त्ति । तओ राइणा चिन्तियं । किमिह पुणागमणेणं; जइ परं कुल-वई आयासे पाडिज्जइ[104] । ता न जुत्तं ममेह नयरे वि चिट्ठिउं, मा से महाणुभावस्स तस्स असोयव्वं पि अवरं सुणिस्सं ५ ति । एवं चिन्तयन्तो पत्तो वसन्तउरं । पुच्छिया णेणं संव-च्छरिया 'कया अम्हाण खिइपइट्ठियगमणदियहो परिसुज्झइ' त्ति । तेहिं च निच्चं तक्कम्मवावडत्तणेणोवलद्धसोहणदिणेहिं विन्नत्तं । महाराय, कल्लं चेव परिसुज्झइ' त्ति । तओ राइणा समाणत्तो परियणो 'पयट्टह लहुं कल्लं' ति । तओ बिइयदियहे १० महया चडयरेण[105] निग्गओ राया । अणवरयपयाणएहिं च पत्तो मासमेत्तेण कालेण खिइपइट्ठियं । तओ ऊसियविचित्तकेउनिवहं विविहकयट्टसोहं सोहियसपुप्फोवयाररायमग्गं धवलियपासाय-मालोवसोहियं महाविभूईए पविट्ठो नयरं,[107] तत्थ वि य तोरणनिम्मियवन्दणमालं सविसेससंपाइयमहोवयारं सव्वओभद्दं १५ नाम पासायं ॥[108]

तत्थ य तंमि चेव दियहे आगओ मासकप्पविहारेण अहासंजमं विहरन्तो सीसगणसंपरिवुडो संपुण्णदुवालसङ्गी ओहि-

---

१०४. यदि परं कुलपतिः आयासे पात्यते । १०५. तत्कर्मव्यापृतत्वे-नोपलब्धशोधनदिनैः । १०६. 'चडयर' समूहः । देश्योऽयं शब्दः । १०७. विविधकृतापणशोभं शोभितसपुष्पोपचारराजमार्गं धवलितप्रासा-दमालोपशोभितं महाविभूत्या प्रविष्टो नगरम् । १०८. तत्रापि च तोरणनिर्मितवन्दनमालं सविशेषसंपादितमहोपचारं सर्वतोभद्रं नाम प्रासादम् ।

यणनाणाइसयजुत्तो सव्वङ्गसुन्दराहिरामो पढमजोव्वणसिरीसमद्धा-
सियसरीरो मण्डणमिव वसुमईए आणन्दो व्व सयलजणलोयणाणं
पच्चाएसो व्व धम्मनिरयाणं निलओ व्व परमधन्नयाए ठाणमिव
आदेयभावस्स कुलहरं पिव खन्तीए आगरो इव गुणरयणाणं विवा-
५ गसव्वस्समिव कुसलकम्मस्स महामहन्तनिववंससंभूओ विजयसेणो
नामं आयरिओ[१०९] त्ति। सो य असोयदत्तसेट्ठिपडिबद्धजिणाय-
यणमण्डिए अणुन्नविय ओग्गहं[११०] ठिओ असोयवणुज्जाणे। जत्थ
नीइबलिया विव नरवई दुलहविवरा सहयारा, परकलत्तदंसणभीया
विव सप्पुरिसा अहोमुहट्ठिया वावीतडपायवा, विणिवडियसप्पु-
१० रिसचिन्ताओ विव अडालविडालाओ अइमुत्तयलयाओ, दरिद्दका-
मिहिययाइं पिव समन्तओ आउलाइं लयाहराइं, विसयपसत्ता
विव पासण्डिणो न सोहन्ति लिम्बपायवा, नववरगा विव कुसु-
म्भरत्तनिवसणा विरायन्ति रत्तासोया, किं बहुणा, जत्थ
मणोरहा विव जीवलोयस्स बहुवुत्तन्ता उज्जाणपायवा[१११]। तहा

---

१०९. तत्र च तस्मिन्नेव दिवसे आगतः मासकल्पविहारेण यथासंयमं विहरन् शिष्यगणसंपरिवृतः संपूर्णद्वादशांगी अवधिमनोज्ञानतिशययुक्तः सर्वाङ्गसुन्दराभिरामः प्रथमयौवनश्रीसमृद्धाश्रितशरीरः मंडनमिव वसुमत्याः, आनन्दः इव सकलजनलोचनानां, प्रत्यादेशः इव धर्मनिरतानां निलयः इव परमधन्यतायाः, स्थानमिवादेयभावस्य, कुलगृहमिव क्षान्त्याः, आकरः इव गुणरत्नानां, विपाकसर्वस्वमिव कुशलकर्मणः महत्तमनृपवंशसंभूतः विजयसेनः नाम आचार्यः इति। ११०. अवग्रहः आश्रय इत्यर्थः, अनुज्ञाप्यावग्रहं। १११. यत्र नीतिबलिनः इव नरपतयः दुर्लभविवराः सहकाराः, परकलत्रदर्शनभीताः इव सत्पुरुषाः अधोमुखस्थिताः

हिमगिरिसिहराइं पिव उत्तुङ्गधवलाइं जिणाययणाइं । तत्थ य बहुफासुए भूमिभाए अहासंजमं सो भयवं चरणकरणनिरओ परिवसइ ॥

इओ य राइणा गुणसेणेणं अत्थाइयागएणं[112] पुच्छियं । केण मे अज्ज इह अच्छेरयभूयं किंचि वत्थु दिट्ठं ति । तओ ५ उवलद्धविजयसेणायरिएण पणमिऊण रायाणं भणियं कल्लाणएणं । महाराय, दिट्ठं मए अच्छेरयं । राइणा भणियं । कहेहि । किं तयं ति । कल्लाणएण भणियं । इह असोगदत्तसेट्ठिपडिबद्धे असोयवणुज्जाणे सयलदट्ठव्वदंसणमहूसवो लायण्णजोण्हापवाह-पम्हलियचउद्दिसाभोओ[113] सयलकलासंगओ विय मयलञ्छणो १० पढमजोव्वणत्थो वि वियाररहिओ विणिज्जियकुसुमबाणो वि तवसिरीनिरओ परिचत्तसव्वसङ्गो वि सयलजणोवयारी मुत्तिमन्तो विव भयवं धम्मो दिट्ठो मए गन्धारजणवयाहिवस्स समरसेणस्स नत्तुओ लच्छिसेणस्स पुत्तो पडिवन्नसमणलिङ्गो विजयसेणो नाम आयरिओ त्ति । तओ राइणा भणियं । अहो तुमं कयपुण्णो, १५

वापीतटपादपाः विनिपतितसत्पुरुषचिन्ता इव अशाखाविशाखाः अतिमुक्तलताः, दरिद्रधामिहृदयानि इव समंततः आकुलानि लतागृहाणि, विषयप्रसक्ताः (निंबपादपपक्षे तु देशविशेषरूढाः इत्यर्थेन निर्वाहः कार्यः) इव पाषंडिनः न शोभन्ते नींबपादपाः, नववरकाः इव कुसुम्भरक्तनिवसनाः विराजन्ति रक्ताशोकाः किंबहुना, यत्र मनोरथा इव जीवलोकस्य बहुवृत्तान्ताः उद्यानपादपाः । ११२. गोष्ठीमंडपः इत्ययं देश्यः शब्दः; गोष्ठीमंडपागतेन । ११३. लावण्यज्योत्स्नाप्रवाहधवलितचतुर्दिशाभोगः । 'पम्हलिय' इति देश्यः शब्दः पक्ष्मलितः धवलितः इत्यर्थः ।

पावियं तए फलं लोयणाणं । अहं पि णं भयवन्तं मोत्तूण-
मन्तरायं सुए वन्दिस्सामि त्ति ॥ अइक्कन्ताए रयणीए कयस-
यलगोसकिच्चो राया गओ तमुज्जाणं । दिट्ठो य णेण
अणेयसमणपरियरिओ संपुण्णसारयससि व्व तारयगणपरिवुडो
५ विजयसेणायरिओ । तओ हरिसुब्भिन्नपुलएण आणन्दबाहजल-
भरियलोयणेणं धरणिनिहित्तजानुकरयलेणं सविणयं पणमिओ
अणेण, दिन्नो य से गुरुणा वि सारीरमाणसाणेगदुक्खविडवणो
सासयसिवसोक्खतरुबीयभूओ धम्मलाभो त्ति । तओ अट्ठारस-
सीलङ्गसहस्सभरवहे सिद्धिवहूनिब्भराणुरायसमागमाचिन्तादुब्बले
१० सेससाहुणो वन्दिऊण उवविट्ठो गुरुसमीवे । विम्हिओ य तस्स
रूवचरिएहिं । भणियं च णेण । भयवं किं ते सयलसंपुण्ण-
मणोहरस्सावि ईइसं निव्वेयकारणं, जेण इओ तओ ससम्भम-
निवडन्तनरिन्दमउलिमणिप्पभाविसरविच्छुरियपायवीढं रायलच्छिं
उज्झिय इमं ईइसं इहलोयनिप्पिवासं वयविसेसं पडिवन्नो सि
१५ त्ति । विजयसेणेण भणियं । महाराय, संसारंमि वि निव्वेय-
कारणं पुच्छसि । नणु सुलहमेत्थ निव्वेयकारणं । सुण ॥

नारयतिरियनरामरभवेसु हिण्डन्तयाण जीवाणं ।
जम्मजरामरणभए मोत्तूण किमत्थि किंचि सुहं ॥ ६२ ॥

किं अत्थि नारगो वा तिरिओ मणुओ सुरो व संसारे ।
२० सो कोइ जस्स जम्मणमरणाइ न होन्ति पावाइं ॥ ६३ ॥

तेहि गहियाण य कहं होइ रई हरिणतणयाणं व ।
कूडयपडियाण दढं वाहेहि विलुप्पमाणाणं ॥ ६४ ॥[११४]

---

११४. हरिणतनयानामिव कूटकपतितानां दृढं व्याधैः विलुप्यमानानां ।

सव्वेसिं सत्ताणं खणियं पि हु दुक्खमेत्तपडियारं ।
जा न करेइ नणु सुहं लच्छी को तीए पडिबन्धो ॥ ६५ ॥
केण ममेत्थुप्पत्ती[115] कहिं इओ तह पुणो वि गन्तव्वं ।
जो एत्तियं पि चिन्तेइ एत्थ सो को न निव्विण्णो ॥६६॥

अन्नं च । एत्थ महाराय, महासमुद्दमज्झगयं रयणमिव ५
चिन्तामणिसंनिभं दुल्लभं माणुसत्तणं । तहा खरपवणचालियकुस-
ग्गजलबिन्दुचञ्चलं जीवियं, कुवियभुयङ्गभीसणफणाजालसच्छिहा
य कामभोगा, सरयजलहरकामिणीकडक्खगयकण्णविज्जुचञ्चला य
रिद्धी, अकयसुहनवच्चरणाणं च दारुणो तिरियनारएसु विवागो
त्ति । अवि य १०

भयरोगसोगपियविप्पओगबहुदुक्खजलणपज्जलिए ।
नडपेच्छणयसमाणे[116] संसारे को धिइं कुणइ ॥६७॥
सइ सासयंमि ठाणे तस्सोवाए य परममुणिभणिए ।
एगन्तसाहगे सुपुरिसाण जत्तो तहिं जुत्तो ॥ ६८ ॥

एवं च, महाराय, संसारो चेव मे निव्वेयकारणं । तहवि १५
पुण निमित्तमेत्तमेयं संजायं ति । सुण ।

अत्थि इहेव विजए गन्धारो नाम जणवओ, तत्थ गन्धार-
पुरं नाम नयरं । तन्निवासी अहं तत्थेव चिट्ठामि । मित्तो य
मे बीयहिययभूओ सोमवसुपुरोहियपुत्तो विहावसू नाम । सो
य कहंचि आयङ्कपीडियदेहो[117] विणिज्जियसुरासुरेण मच्चुणा २०
मम समक्खमेव पञ्चत्तमुवणीओ । तओ अहं तव्विओयाणल-

115. ममात्रोत्पत्तिः । 116. नटप्रेक्षणकसमाने । 117. आतङ्क-
पीडितदेहः । आतंको ज्वरः ।

जलियमाणसो चिट्ठामि; जाव आगया अहासंजमविहारेणं विहरमाणो वासावासनिमित्तं[११८] चत्तारि साहुणो, ठिया य नयराओ नाइदूरे महामहन्ताए गिरिगुहाए । सिट्ठा य मे अइपिय त्ति करिय निययपुरिसेहिं । गओ अहं सिग्घमेव ते वन्दिउं । दिट्ठा
५ य तत्थ भयवन्तो सज्झायवावडा, वन्दिया पहट्ठवयणपङ्कएण । अहिणन्दिओ भयवन्तेहिं धम्मलाहेण । पुच्छिया मए अहाविहारं । अणुसासिओ भयवन्तेहिं । तओ ते मुणी कंचि वेलं पज्जुवासिय पविट्ठो नयरं । ते य भयवन्तो सव्वकालमेव वासावासे मासोववासेणं जयन्ति त्ति । उवलद्धं मए
१० सम्मत्तं ॥

पवड्ढमाणसड्ढस्स य पइदिणं सेवमाणस्स ते अइक्कन्ता चत्तारि मासा । चरिमरयणीए जाया महं चिन्ता । कल्लं खु ते महातवस्सी गच्छिस्सन्ति । तओ अहं अद्धजामावसेसाए रयणीए निग्गओ भयवन्तदंसणनिमित्तं नयराओ । गओ य
१५ थेवं भूमिभागं; जाव पयलिया वसुमई, गज्जियं गन्धारगिरिणा, पवाइओ सुरहिमारुओ, उज्जोवियं नहङ्गणं, वित्थरिओ जयजयारवो । तओ अहं अब्भहियजायहरिसो[११९] तुरियं तुरियं पत्थिओ जाव पेच्छामि गन्धारगिरिगुहासमीवे अवहरियं तणाइयं, समीकयं धरणिवट्टं, पवुट्ठं गन्धोदयं, उवइण्णा पुप्फो-
२० वयारा, निवडिया देवसंघाया थुणन्ति[१२०] भयवन्ते साहुणो । अहो मे सुलद्धं माणुसत्तणं, खविया रागाइओ, पराजियं

---

११८. वर्षावासनिमित्तं । ११९. अभ्यधिकजातहर्षः । १२०. स्तुवन्ति ।

कम्मसेन्नं, तिण्णो भवसमुद्दो, पाविया सासयसिवसुहसिद्धि त्ति ।
तओ मए चिन्तियं । आविब्भूयं नूणमेएसिं केवलं, मुक्का जाइ-
जरामरणदुक्खवासस्स ॥ एयन्तरंमि दिट्ठा मए केवलपहावओ
च्चिय रयणमयसीहासणोवविट्ठा विणियट्टभवपवञ्चा पसन्तचित्त-
वावारा केवलसिरीसमद्धासियसरीरा मुत्तिमन्ता विव गुणगणा ५
भयवन्तो साहुणो त्ति । तओ मए चिन्तियं । न एत्थ संदेहो,
संपुण्णमेव एएसिं केवलनाणं ति । तओ आणंदवाहजलभरिय-
लोयणेणं रोमञ्चपुलइयङ्गेणं विम्हयवसुप्फुल्ललोयणेणं धरणिनिमि-
यजाणुकरयलेणं तहाविहं अच्चन्तसोहणं अणाचिक्खणीयं[121]
अवत्थन्तरमणुहवन्तेण वन्दिया मए, वन्दिऊण य उवविट्ठो ते- १०
सिं पुरओ । पत्थुया केवलिणा कहा । पयत्ता पुच्छिउं हियइ-
च्छियं देवनरगणा । तओ मए चिन्तियं । किं पुणो अहमेए
भयवन्तो पुच्छामि । जाव आवडिओ हिययसल्लभूओ चित्तंमि
मे विहावसू[122] । तओ मए चिन्तियं ' अह कहिं पुण मे
मित्तो विहावसू उप्पन्नो; होउ, एयं पुच्छामि ' त्ति चिन्तिऊण १५
पुच्छिओ मए भगवं केवली । भयवं, अत्थि इओ कोइ कालो
पव्वत्तमुवगयस्स मे मित्तस्स । ता कहिं सो उववन्नो, किं वा
संपयमवत्थन्तरमणुहवइ किं वा मम मुणियपरमत्थमग्गस्स वि
तव्विओयाणलजणियसंतावो चित्तंमि नोवसमं जाइ त्ति केवलिणा
भणियं । सुण । २०

अत्थि इहेव गन्धारपुरे नयरे ऊसइओ नाम वत्थगो-

---

१२१. अनाचक्षणीयमनाख्यापनीयमित्यर्थः । १२२. आपतितो हृदयशल्यभूतः चित्ते मे विभावसुः ।

हगो[123] । तस्स महुपिङ्गा नाम गेहसुणिया[124] । तीसे गब्भंमि सुणओ उववन्नो त्ति । सो य अइक्कढिणरज्जुसंदामिओ बुभुक्खापरिमिलाणदेहो लोहणियाकुण्डनियडवत्ती रासहखुरप्पहारभीओ इहेव संपयं दारुणमवत्थंतरमणुहवइ । जम्मन्तरंमि य

५ पुक्खरद्धभरहकुसुमपुरनिवासिणो ते कुसुमसारसन्नियस्स सेट्ठिपुत्तस्स सिरिकन्ताभिहाणा अच्चन्तवल्लहा पत्ती[125] आसि त्ति । तयब्भासओ[126] य ते तार्व्वभोयाणलजणियसंतावो चित्तम्मि णोवसमं जाइ । तओ मए एयं सोऊणं संजायनिव्वेएणं तन्नेहमोहियमणेण य तस्स पडिमोक्खणानिमित्तं पेसिया ऊसदिन्नव-

१० त्थलोहगगिहं नियपुरिसा, भणिया य 'तं लहुं मोयाविय विइण्णपाणभोयणं गिण्हिय इहेवागच्छह' त्ति । तओ गया ते पुरिसा, सिग्घं च संपाडियं मज्झ सासणमणेहिं, आगया य तं गेण्हिऊं । दिट्ठो य सो मए पिसुयासयगहियतणुरुहो कीडानियरसंपाइयखयाङ्किओ अइखीणसरीरो ससन्तचलीरजीहा-

१५ करालो धवलविहाविज्जमाणदसणावली मन्दमन्दं परिसक्कमाणो[127] नाइदूरओ चेव सुणओ त्ति । जाओ य मे तं तहाविहं दट्ठूण महन्तो संवेगो । चिन्तियं च मए । अहो दारुणो संसारवासो । एवंविहावसाणाणि एत्थ जीवाणं पेम्मविलसियाइं । एत्थन्तरंमि च पत्ता मम समीवं सह तेण ते पुरिसा । निवेइओ णेहिं

२० 'देव एस सो सुणओ' त्ति । तओ सो मं दट्ठूण पयलंतदी-

१२३. वस्त्रशोधकः रजकः । १२४ गृहशुनी । गृहे पालिता सारमेयी । १२५. पत्नी । १२६ (तदभ्यासतः पूर्वजन्मकृतकर्मविपाकसंयोगात्) १२७. परिचलन् ।

हलङ्गूलो चाहजलभरियलोयणो उग्गीवमवयालियाणणो[128] किंपि तहाविहं अणाचिक्खणीयं[129] अवत्थन्तरं पाविऊणमारसिउमाढत्तो[130]। तओ मए पुच्छिओ केवली। भयवं, किमेयं ति। तेण भणियं। दुरन्तपुव्वभवब्भासओ पणओ त्ति। मए भणियं। भयवं, किमेस मं पच्चहियाणइ[131]। भयवया भणियं। न विसेसओ, किं तु सामन्नओ त्ति। ईइसो चेव एस संसारसहावो त्ति, जम्मणन्तरभवब्भत्था भावणा अणाभोगओ वि कंचि कालं अणुवत्तइ त्ति। तओ मए भणियं। भयवं, अह कस्स कम्मस्स एस विवागो। भयवया भणियं। जाइमयमाणजणियस्स[132]। मए भणियं। भयवं, को वि याणेण[133] माणो कओ त्ति। भयवया भणियं। सुण।

एत्थ चेवाणन्तरजम्मे पवत्ते मयणमहूसवे निग्गयासु दिचित्तदेसासु नयरचच्चरीसु[134] तरुणजणचन्द्रपरिगएण बहुजणपसंसणिज्जं वसन्तकीलमणुहवन्तेण दिट्ठा समासन्नचारिणी वत्थसोहगचच्चरि त्ति। दट्ठूण य अन्नाणदोसेणं जाइकुलाइगव्विएणं 'कहं नीयचच्चरी अम्हाण चच्चरीए समासन्नं परिव्वयइ'[135] त्ति कयत्थिया वत्थसोहगा। पहाणो त्ति करिय दढयरं कयत्थिऊण मंजमियसव्वगत्तो नेयाविओ चारयं ऊसदिसो। एत्थ-

128. उदग्रीवमपचालिताननः। 129. अनाचक्षणीयं। 130. आरब्धुमारब्धः। 131. प्रत्यभिजानाति। 132. जातिमदमानजनिताय। 133. अपि च अनेन। 134. नगरचर्चरीषु संगीतमण्डपेषु। 135. कथं नीचचर्चरी अस्माकं चर्चर्याः समासन्नं परिव्रजति।

न्तरंमि गरुयमाणपरिणामवत्तिणा बद्धं परभवाउयं[१३६]। वत्ते य मयणमहूसवे नगरलोएण सोयाविओ ऊसदिन्नो। एसो य तक्कम्मपरिणामवसओ मरिऊण एत्थ उववन्नो त्ति।

तओ मए चिन्तियं। अहो अप्पसुहं नियाणं बहुदुक्खफलं,
५ धिरत्थु संसारवासस्स। ता पुच्छामि भयवन्तं 'किंपज्जवसाणमेयं नियाणं, किं वा एस भविओ अभविओ वा सिद्धिगामी असिद्धिगामी संपत्तबीओ वा न व त्ति चिन्तिऊण पुच्छियं मए। तओ भयवया भणियं। सुण जंपज्जवसाणमेयं नियाणं[१३७]।

इओ सुगयभवाओ एस अहाउयं पालिऊण उव्वट्टो
१० समाणो इमस्स ऊसदिन्नस्स गेहपसूयाए घोडघडिगाभिहाणाए रासहीए गब्भंसि रासहत्ताए उववज्जिहि त्ति। तओ य निग्गओ समाणो ऊसदिन्नस्स अमणोरमो किलेससंपावियसरीरवित्ती गरुयभारुव्वहणपरिखेइयसरीरो जीवियससयं चिट्ठिऊण मओ समाणो ऊसदिन्नसंगयस्स चेव माइदिन्नसन्नियस्स चण्डा-
१५ लस्स अणहिगाभिहाणाए भारियाए कुच्छिसि नपुंसगत्ताए उववज्जिहि त्ति। तओ य निक्खन्तो समाणो कुलवदोहग्ग-कलङ्कदूसिओ अपरिण्णायविसयसङ्गो कंचि कालं नपुंसगत्ताए जीविऊण सीहविणिवाइयसरीरो देहं पमोत्तूण तीसे चेव चण्डा-लमहिलियाए कुच्छिंसि इत्थियत्ताए उववज्जिहि त्ति। तओ
२० विणिग्गयमेत्तो चेव पढमबालभाववत्ती भुयङ्गडक्को[१३८] मरिऊण

१३६. परभवायुर्द्वितीयजन्मायुः। १३७. शृणु यत्पर्यवसानमेतन्निदानम्। निदानं कारणम्। १३८. भुजंगदष्टः सर्पदष्टः।

ऊमदिन्नस्स चेव गिहदासीए दत्तियाभिहाणाए कुच्छिसि नपुंस-
गत्ताए उववज्जिहि त्ति । तओ विणिग्गओ समाणो जचन्धमड-
हखुज्जो सव्वलोयपरिभूओ कंचि कालं नपुंसगत्तं परिवालिऊण
पयत्ते नयरडाहे किसाणुणा छारीकयसरीरो[139] पच्चत्तमुवगच्छिऊण
तीसे चेव गिहदासीए कुच्छिसि इत्थियत्ताए उववज्जिहि त्ति ।　५
समुप्पन्नो य पीढसप्पी[140] भविस्सइ त्ति । तओ एत्थेव नयरे
रायमग्गे गच्छन्ती वियरिएण मत्तहत्थिणा वावाइया समाणी
इमस्स चेव ऊमदिन्नस्स कालञ्जणियाभिहाणाए भारियाए
कुच्छिसि इत्थियत्ताए उववज्जिहि त्ति । जाया समाणी कमेण
संपत्तजोव्वणा । दिन्ना य जसदिन्नेण ऊमरक्खियाभिहाणस्स १०
अच्चन्तदारिद्दाभिभूयस्स । इत्थिया कयपाणिग्गहणा आवन्नसत्ता
होऊण पसूइसमए चेव महावेदणाहिभूया कालं काऊण सजग-
णीए चेव पुत्तत्ताए उववज्जिहि त्ति । उववन्नो य सो बालभावे
चेव गन्धारनिन्नगातीरंमि[141] खेल्लमाणो जसदिन्नसत्तुणा चिला-
यनामेण 'रिउपुत्तो' त्ति गिण्हिऊण सिरोहरानिबद्धगरुयसि- १५
लायलो दहंमि परिक्खिप्पिहिइ ॥ एयवज्जवसाणमेयं नियाणं ।
भविओ य एसो सिद्धिगामी य, केवलमसंखत्तवीओ त्ति ॥

तओ मए भणियं । भयवं, कइ पुणो सो अलमरणाण-
न्तरं उववज्जिहिइ त्ति कया वा वीयसंतो मुत्तिसंपत्तो य
भविस्सइ । भगवया भणियं । सुण ।　　　　　　　　　　२०

---

139. भस्मीकृतशरीरः । 'छार' इति क्षारस्य विकारः । 140. पीठसर्पी पंगुविशेषः । 141. गन्धारायाः नाम निम्नगायाः नद्याः तीरे क्रीडमानः ।

जलमरणाणन्तरं वाणमन्तरेसु उववज्जिहि[142] त्ति । तओ तम्मि चेव जम्मे आणन्दतिलयरसमीवे सासयसुहकप्पपायवे-क्कबीयं सम्मत्तं पाविहिइ । तओ चउगइसमावन्नो संखेज्जेसु समइच्छिएसु भवग्गहणेसु इहेव गन्धारजणवए पाविऊण नरवइत्तणं असरत्तणं असरतेयविज्जाहरसमणगणिसमीवे पवज्जिऊण पव्वज्जं संपत्तकेवलो मुत्तिं पाविस्सइ त्ति ।

तओ मसेयं सोऊण जाओ संवेओ, नियत्ता भवचारगाओ मई । तओ अणुन्नविय जणणिजणए[143] काऊण जहोचियं करणिज्जं निक्खन्तो सुगहीयनामधेयस्स भगवओ इन्ददत्तगणहरस्स समीवे । ता एयं मे निव्वेयकारणं ति ॥

गुणसेणेण भणियं । भयवं, कयत्थो सि, सोहणं निव्वेयकारणं । जं पुण इमं भणियमासि । जहा ।

सइ सासयंमि ठाणे तस्सोवाए य परमसुणिभणिए ।
एगन्तसाहए सुपुरिसाण जत्तो तहिं जुत्तो ॥ ६९ ॥ त्ति

अह किं पुण तं सासयं ठाणं; को वा तस्स साहओ उवाओ त्ति ॥

विजयसेणेण भणियं । महाराय, सासयं थामं नाम, जत्थ पाणिणो अट्ठविहकम्ममलकलङ्कविप्पमुक्का जम्मजरामरणरोयसोयाइरहिया निरुवमनाणदंसणसुहभाइणो आयामिदीहमुद्धं कालं चिट्ठन्ति[144] । तं पुण सयलाइसयरयणायरेहिं तेलोक्कबन्धवेहिं

१४२. वानव्यंतरेष्विति देवविशेषेषु उपपतिष्यति जन्मग्रहणं करिष्यतीत्यर्थः । १४३. जननीजनकयोरनुज्ञामुपलभ्य । १४४. आयामिनं दीर्घं चेति पर्यायौ प्राकृतशैलीवशादेकस्थानीभूतौ; दीर्घं ऊर्ध्वं कालं तिष्ठन्ति ।

सुरासुरपूइएहिं सव्वन्नूहिं भणियं इमस्स चेव चोद्दसरज्जुसियस्स खेत्तलोगस्स चूडामणिभूयं परमपयं थामं[145] ति। साहओ उण उवाओ इमस्स सम्मत्तनाणचरणलक्खणो पडिवाइओ त्ति। एसो य गिहिधम्मसाहुधम्मेहिं ववत्थिओ। तत्थ गिहिधम्मो दुवालसविहो। तं जहा। पञ्च अणुव्वयाइं तिण्णि गुणव्वयाइं ५ चत्तारि सिक्खावयाइं ति। साहुधम्मो उण दसविहो। तं जहा।

खन्ती य मद्दवज्जवमुत्ती तवसंजमे य बोधव्वे।
सच्चं सोयं आकिञ्चणं च बम्भं च जइधम्मो॥ ७०॥

एयस्स उण दुविहस्स वि धम्मस्स मूलवत्थु सम्मत्तं। १० तं पुणो अणाइकम्मसंताणवेढियस्स[146] जन्तुणो दुल्लहं हवइ त्ति। तं च कम्मं अट्ठहा। तं जहा। नाणावरणिज्जं दरिसणावरणिज्जं वेयणिज्जं मोहणिज्जं आउयं नामं गोत्तं अन्तरायं च। एयस्स उण निमित्तं मिच्छत्तं अन्नाणं अविरई पमाओ कसाया जोगा य त्ति। एगपरिणामसंचियस्स एयस्स दुविहा ठिई समक्खाया। १५ तं जहा। उक्कोसिया य जहन्निया य[147]। तत्थ णं जा सा उक्कोसिया, सा तिव्वासुहपरिणामजणियाणं नाणावरणदरिसणावरणवेयणीयअन्तरायाणं तीसं सागरोवमकोडाकोडिओ, मोहणिज्जस्स सत्तरिं, नामगोयाणं वीसं, तेत्तीसं च सागरोवमाइं आउयस्स त्ति। जहन्ना उण तहाविहपरिणामसंचियस्स बारस २०

---

१४५. चतुर्दशरज्जुश्रितस्य क्षेत्रलोकस्य चुडामणीभूतं परमपदं स्थानम्। रज्जुः इति देशमानविशेषः। १४६. अनादिकर्मसंतानावृतस्य। 'वेढिय' वेष्टितः। १४७. उत्कृष्टा जघन्या च।

मुहुत्ता, नामगोयाणं अट्ठ, सेसाणं भिन्नमुहुत्तं ति । एवंठियस्स य इमस्स कम्मस्स अहपवत्तकरणेण जया घंसणघोलणाए[148] कहवि एगं सागरोवमकोडाकोडिं मोत्तूण सेसाओ खवियाओ हवन्ति तीसे वि य णं थेवमेत्ते खविए, तया घणरायदोसप-
5 रिणामलक्खणो नाणावरणदरिसणावरणन्तरायपडिवन्नसहायभावो मोहणीयकम्मनिव्वत्तिओ अच्चन्तदुब्भेओ कम्मगण्ठी हवइ । भणियं च ।

गण्ठि त्ति सुदुब्भेओ कक्खडघणरूढगूढगण्ठि व्व[149] ।
जीवस्स कम्मजणिओ घणरायदोसपरिणामो ॥ ७१ ॥

10 तं च पत्ते समाणे अत्थि एगे जीवे जे तं भिन्दइ, अत्थि एगे जीवे जे नो भिन्दइ । तत्थ णं जे से भिन्दइ, से अपुव्वकरणेणं भिन्दइ । तओ तंमि भिन्ने समाणे अणिय-ट्टीकरणेणं कम्मवणस्स दावाणलेगदेसं सिवसुहपायवस्स निरुव-हयबीयं संसारचारयस्स मोयावणसमत्थं चिन्तामणिरयणस्स य
15 लहुयभावजणयं अणाइंमि संसारसायरे अपत्तपुव्वं पसत्थसम्मत्त-मोहणीयकम्माणुवेयणोवसमक्खयसमुत्थं पसमसंवेयनिव्वेयाणुक-म्पाइलिङ्गं सुहायपरिणामरूवं सम्मत्तं पाउणइ,[150] तल्लाहसमकालं च दुवे नाणाणि । तं जहा । मइनाणं च सुयनाणं च । तओ तंमि पत्ते समाणे से जीवे बहुयकम्ममलमुक्के आसन्न-
20 नियसरूवभावे पसन्ने संविग्गे निव्विण्णे अणुकम्पापरे जिणवय-णरुई आविहवइ । भणियं च ।

---

१४८. घर्षणघूर्णनम् । 'घोल' इति देश्यो धातुविशेषः । १४९. कर्कशघनरूढगूढग्रन्थिः इव । १५०. प्राप्नोति ।

सम्मत्तं उवसममाइएहिं लक्खिज्जए उवाएहिं ।
आयपरिणामरूवं बज्झेहिं पसत्थजोगेहिं ॥ ७२ ॥
एत्थ य परिणामो खलु जीवस्स सुहो उ होइ विन्नेओ ।
किं मलकलङ्कमुक्कं कणयं भुवि सामलं होइ ॥ ७३ ॥
पयईइ य कम्माणं वियाणिउं वा विवागमसुहं ति ।
अवरद्धे वि ण कुप्पइ उवसमओ सव्वकालं पि ॥ ७४ ॥
नरविबुहेसरसोक्खं दुक्खं चिय भावओ उ मन्नन्तो ।
संवेगओ न मोक्खं मोत्तूण किंचि पत्थेइ ॥ ७५ ॥
नारयतिरियनरामरभवेसु निव्वेयओ वसइ दुक्खं ।
अकयपरलोयमग्गो ममत्तविसवेगरहिओ वि ॥ ७६ ॥
दट्ठूण पाणिनिवहं भीमे भवसागरंमि दुक्खत्तं ।
अविसेसओ ऽणुकम्पं दुहा वि सामत्थओ कुणइ ॥ ७७ ॥
मन्नइ तमेव सच्चं नीसङ्कं जं जिणेहिं पन्नत्तं ।
सुहपरिणामो सव्वं कङ्खाइविसोत्तियारहिओ[151] ॥ ७८ ॥
एवंविहपरिणामो सम्मद्दिट्ठी जिणेहिं पन्नत्तो ।
एसो य भवसमुद्दं लङ्घइ थेवेण कालेणं ॥ ७९ ॥

तओ य तंमि चि य णं ठिईए पलिओवमपुहुत्तमेत्ते[152] खीणे परमत्थओ सुन्दरपरिणामगब्भं देसविरइं पडिवज्जइ । तं जहा । थूलगपाणाइवायविरमणं वा थूलगमुसावायविरमणं वा थूलयादत्तादाणविरमणं वा परदारगमणविरमणं वा सदारसंतोसं वा अपरिमियपरिग्गहविरमणं वा । से य एवं देसविरइपरिणामजुत्ते पडिवक्खाणुन्नए भावओ अपरिवडियपरिणामे नो खलु समायरइ इमे अइयारे । तं जहा । बन्धं वा वहं वा छवि-

---

१५१. कांक्षादिविस्रोतसिकारहितः । विस्रोतसिका चेतसः विमार्गगमनम् । १५२. पल्योपमपृथुत्वमात्रे ।

च्छेयं[153] वा अइभारारोवणं वा भत्तपाणवोच्छेयं[154] वा, तहा सहसब्भक्खाणं वा रहस्सब्भक्खाणं वा सदारमन्तभेयं वा मोसोवएसं वा कूडलेहकरणं वा, तहा तेणाहडं वा तक्करपओगं वा विरुद्धरज्जाइक्कमं वा कूडतुलकूडमाणे[155] वा तप्पडिरूवगववहारं वा, तहा इत्तिरियपरिग्गहियागमणं[156] वा अपरिग्गहियागमणं वा अणङ्गकीडं वा परविवाहकरणं वा कामभोगतिव्वाहिलासं वा, तहा खेत्तवत्थुपमाणाइक्कमं वा हिरण्णसुवण्णपमाणाइक्कमं वा धणधन्नपमाणाइक्कमं वा दुपयचउप्पयपमाणाइक्कमं वा कुवियपमाणाइक्कमं वा; तहा अन्ने य एवंजाइए संसारसागरहिण्डणनिमित्तभूए सुहपरिणामभावओ चेव नो आयरइ त्ति। तहा इमे एयारूवे उत्तरगुणे य पडिवज्जइ। तं जहा। उड्ढदिसिगुणव्वयं वा अहोदिसिगुणव्वयं वा तिरियदिसिगुणव्वयं वा, तहा भोगोवभोगपरिमाणलक्खणगुणव्वयं वा उवभोगपरिभोगहेउखरकम्माइपरिवज्जणं वा; तहा अवज्झाणायरियपमायायरियहिंसप्पयाणपावकम्मोवएसलक्खणाणत्थदण्डविरइगुणव्वयं वा, तहा सावज्जजोगपरिवज्जणनिरवज्जजोगपडिसेवणालक्खणसिक्खावयं वा तहा दिसिवयगहियस्स दिसापरिमाणस्स पइदिणपमाणकरणदेसावगासियसिक्खावयं वा, तहा आहारसरीरसक्कारसबम्भचेरअव्वावारलक्खणपोसहसिक्खावयं वा, तहा नायागयाणं कप्पणिज्जाणं अन्नपाणाईणं दव्वाणं देसकालसद्धासक्कारकमजुयं पराए भत्तीए

१५३. छविच्छेदः शरीरावयवछेदनम्। १५४. भक्तपानव्युच्छेदः अन्नपानव्युच्छेदनम्। १५५. कूटतुलाकूटमाने। १५६. इत्वरिकपरिग्रहीतागमनं। इत्वरिकं अल्पकालिकं।

आयाणुग्गहट्ठाए संजयाणं दाणं ति, इइलक्खणातिहिसंविभागसि-
क्खावयं वा । से य एवं कुसलपरिणामजुत्ते पडिवक्खगुणब्वयसि-
क्खावए भावओ अपरिवडियपरिणामे नो खलु समायरइ इमे
अइयारे । तं जहा । उड्ढदिसिपमाणाइक्कमं वा अहोदिसिपमा-
णाइक्कमं वा, तिरियदिसिपमाणाइक्कमं वा खेत्तवुड्ढिं वा सइअ-　　५
न्तरद्धं वा, तहा सचित्ताहारं वा सचित्तपडिबद्धाहारं वा
अप्पउलिओसहिभक्खणं[157] वा दुप्पउलिओसहिभक्खणं वा
तुच्छोसहिभक्खणं वा, तहा इङ्गालकम्मं वा वणकम्मं वा साग-
डिकम्मं वा भाडियकम्मं वा फोडियकम्मं वा दन्तवाणिज्जं वा
केसवाणिज्जं वा रसवाणिज्जं वा विसवाणिज्जं वा जन्तपीलणकम्मं　　१०
वा निल्लञ्छणकम्मं वा दवग्गिदावणयं वा असइपोसणं वा
सरदहतलायसोसणयं[158] वा, तहा कंदप्पं वा कक्कुइयं वा
मोहरियं वा संजुत्ताहिगरणं वा उवभोगपरिभोगाइरेगं वा, तहा
मणदुप्पणिहाणं वा वायदुप्पणिहाणं वा कायदुप्पणिहाणं वा
सामाइयस्स सइअकरणं वा सामाइयस्स अणवट्ठियस्स　　१५
करणं वा, तहा आणवणपयोगं वा पेसवणपयोगं वा
सद्दाणुवाइत्तं वा रूवाणुवाइत्तं वा बहियापोग्गलपक्खेवणं[159]
वा, तहा अप्पडिलेहियदुप्पडिलेहियसेज्जासंथारदुरूहणं[160] वा
अप्पमज्जियदुप्पमज्जियसेज्जासंथारदुरूहणं वा अप्पडिलेहियदुप्प-　　२०

---

१५७. अपक्वौषधिभक्षणम् । १५८. सरोहृतडागशोषणकार्यम् ह्रदो 'दहे' त्यादेशः । व्यत्ययप्रक्रियया विकारः । १५९ बहिः पुद्गलप्रक्षेपणं । मूर्तद्रव्यस्य बहिः प्रक्षेपणम् । १६०. अप्रतिलेखित-दुःप्रतिलेखितशय्यासंस्तारोद्रोहणं । प्रतिलेखनं निरीक्षणं शोधनक्रियार्थं ।

डिलेहियउच्चारपासवणविगिञ्चणयं[161] वा अप्पमज्जियदुप्पमज्जि-
यउच्चारपासवणविगिञ्चणयं वा पोसहोववासस्स सम्मं अणणु-
पालणयं वा, तहा सचित्तनिक्खिवणयं वा सचित्तपिहणयं वा
कालाइक्कमं वा परववएसं वा मच्छरियं वा अन्ने य एवंजाइए
गुणव्वयसिक्खावयाइयारे नायरइ । तओ णं से इमेणाणुरूवेणं
कप्पेणं विहारिऊण तीसे कम्मट्ठिईए परिणामविसेसेणं तंमि वा
जम्मे अणेगेसु वा जम्मेसु संखेज्जेसु सागरोवमेसु खविएसु
सव्वविरइलक्खणं खमामद्दवज्जवमुत्तीतवसंजमसच्चसोयाकिञ्चण-
बम्भचेररूवं जइधम्मं पाउणइ । तओ एवं चेव उवसमसेढी[162]
एवं चेव खवगसेढि त्ति । भणियं च ।

सम्मत्तंमि उ लद्धे पलियपुहुत्तेण सावओ होज्जा ।
चरणोवसमखयाणं सागरसंखन्तरा[163] होन्ति ॥ ८० ॥
एवं अप्पडिवडिए सम्मत्ते देवमणुयजम्मेसु ।
अन्नयरसेढिवज्जं एगभवेणं च सव्वाइं ॥ ८१ ॥

तओ खवगसेढिपरिसमत्तीए सासयं अणन्तकेवलवरनाण-
दंसणं पाउणइ । तओ कमेणं खवियसेसभवोवग्गाहिकम्मंसे
सव्वकम्मविप्पमुक्के पाउणइ सासयं थामं ति ॥

एत्थन्तरंमि य गुरुवयणायण्णणजणियसुहपरिणामाणलद-
ड्ढबहुकम्मेन्धणेणं भावओ पवन्नसम्मत्ताणुव्वयगुणव्वयसिक्खाव-
यगुणट्ठाणेण भणियं गुणसेणेणं । भयवं धन्नो ऽहं जेण मए
पावमलपक्खालणं रागाइविसघायणं पसमाइगुणकारणं भवचार-

---

१६१. अप्रतिलेखितदुःप्रतिलेखितउच्चारप्रस्रवणपरित्यागः । उच्चार-
प्रस्रवणं मलमूत्रमित्यर्थः । १६२ उपशमश्रेणी । १६३. सागरसंख्या-
न्तरं । सागरस्तु कालमानविशेषः ।

यनिस्सारणं सुयं ते वयणं ति । ता आइसह संपयं, जं मए कायव्वं ति । अहवा आइट्ठं चेव भयवया । ता देहि मे ताव गिहिधम्मसारभूए अणुव्वयाइए गुणट्ठाणे । गुरुणा भणियं 'किच-मेयं तएयारिसाणं[164] भव्वसत्ताणं ' ति; विहिपुव्वयं दिन्नाणि से अणुव्वयाणि, अणुसासिओ य बहुविहं । तओ वन्दिऊण ५ परमभत्तीए सपरिवारं गुरुं पविट्ठो नयरं ॥ कयभोयणोवयारो य परिणयप्पाए दियहे पुणो वि निग्गओ त्ति । वन्दिया य णेण देवगुरवो । कालोइयमणुसासिओ य गुरुणा । तओ य कंचि वेलं पज्जुवासिऊण विहिणा पुणो नयरं पविट्ठो त्ति । एवं उभयकालं गुरुदंसणतव्वयणसुणणसोक्खमणुहवन्तस्स अइंओ १० मासो, परिणओ से धम्मो । कप्पसमत्तीए[165] य गओ अन्नत्थ भयवं विजयसेणायरिओ त्ति ॥

तओ अइक्कन्तेसु कइवयदिणेसु राइणो गुणसेणस्स पासा-यतलसंठियस्स कहवि सोऊण हाहारवगब्भिणं मरणनरवइणो विव पयाणढक्कं, संसाररक्खसस्स विव अट्टहासं, जीवलोयस्स १५ विव पमायचरियं, मयगडिण्डिमसद्दं,[166] पेच्छिऊण तं कयन्त-वसवत्तिणं चउपुरिसधरियकायं कन्दन्तबन्धुजणपरिवारियं सवं परमसंवेगभावियमइस्स इन्दयालसरिसजीवलोयमवगच्छिऊण ध-म्मज्झाणजलपक्खालियपावलेवस्स समुप्पन्ना चिन्ता । " अम्हे वि एवं चेव मरणधम्माणो त्ति । अहो णु खलु एवं विरसा- २०

---

१६४. त्वादृशानां । १६५. कल्पसमाप्तौ मतपर्यवसाने । १६६. ढक्कं पटहः । श्रुत्वा हाहारवगर्भितं मरणनरपतेः इव प्रयाणपटहं, संसारराक्षसस्येवाट्टहासं, जीवलोकस्येव प्रमादचरितं, मृतकडिण्डिमशब्दं ।

वसाणं जीवलोए ते धन्ना, जे तेलोक्कबन्धुभूए अचिन्तचिन्तामणिसन्निहे परमरिसिसव्वन्नुदेसिए धम्मे कयाणुराया अगारवासाओ अणगारियं पव्वयन्ति ।" तओ य पाणवहमुसावायअदत्तादाणमेहुणपरिग्गहविरया बायालीसेसणादोसपरिसुद्धपिण्डग्गहिणो[167] संजोयणाइपञ्चदोसरहियमियकालभोइणो पञ्चसमिया तिगुत्ता निरइयारवयपरिपालणत्थमेव इरियासमियाइपणुवीसभावणोववेया अणसणमूणोयरियाइपायच्छित्तविणयाइसबाहिरब्भिन्तरतवोगुणप्पहाणा[168] मासाइयाणेगपडिमाधारिणो[169] विचित्तदव्वाभिग्गहरया अण्हाणलोयलद्धावलद्धवित्तिणो निप्पडिकम्मसरीरा समतणमणिमुत्तलेट्ठुकञ्चणा, किं बहुणा, अट्ठारससीलङ्गसहस्सधारिणो उवमाईयविबुहजणपसंसियपसमसुहसमेया[170] अणेगगामायरनगरपट्टणमडम्बदोणमुहसंनिवेससयसंकुलं[171] विहरिऊण मेइणिं, मिच्छत्तपङ्कमग्गपडिबद्धे य सद्धम्मकहणदिवायरोदएण बोहिऊण भव्वकमलायरे, महातवच्चरणपरिकम्मियसरीरा[172] जिणोवइट्ठेण मग्गेण कालमासे कालं काऊण पाओवगमणेण देहं परिच्चयन्ति[173] । तओ अहं पि इयाणिं इमेण चेव

---

१६७. द्वाचत्वारिंशदेषणादोषपरिशुद्धपिंडग्रहिणः । १६८. अनशन–ऊनोदरितादिप्रायश्चित्तविनयादिसबाह्याभ्यंतरतपोगुणप्रधानाः । १६९. प्रतिमा व्रतं । १७०. उपमादिकविबुधजनप्रशस्तप्रशमसुखसमेता । उपमादिकैस्तु दृष्टांतालंकारादिभिः प्रशस्ता । १७१. मडम्ब–दोणेत्येतौ ग्रामविशेषवाचकौ शब्दौ । १७२. तपश्चरणसंस्कृतशरीरा । परिकर्म तु संस्कारविशेषः । उक्तं च विशेषावश्यके (गा. १९२३) 'परिकम्मं किरियाए वत्थूणं गुणविसेसपरिणामो ।' १७३. पादपोपगमनं तु अनशनविशेषः । तेन देहं परित्यजन्ति ।

रविहिणा देहं परिच्चइस्सं ति । पत्तो य मए भवसयसहस्सदु-
लहो सयललोयालोयदिवायरो सासयसुहप्पयाणेक्ककप्पपायवो
सयलतेलोक्कनिरुवमचिन्तामणी वियडसंसारजलहिपोयभूओ धम्म-
सारही[१७४] भयवं विजयसेणायरिओ त्ति । अओ पवज्जामो
धीरपुरिससेवियं कम्मवणदावाणलं एयस्स समीवे महापव्वज्जं　५
ति । चिन्तिऊण सद्दाविया णेण सुबुद्धिपमुहा मन्तिणो ।
कहिओ य तेसिं निययाहिप्पाओ । तओ तप्पसङ्गओ चेवोवल-
द्धजिणवयणसारेहिं भणियं च तेहिं । अहो महापुरिससहावाणुरूवं
देवेण मन्तियं । खरपवणचालियनलिणजलमज्जगयचन्दबिम्बच-
ञ्चलंमि जीवलोए किच्चमेयं भवियाणं, अहासुहं मा करेह　१०
पडिबन्धं ति । अन्नं च । देव, को नाम कस्सइ सुहित्तणं
पवज्जिऊणं तं पलित्तजालावलीपरिगयाओ गेहाओ नीसरन्तं वा-
रेइ[१७५] । पलित्तं च सव्वदुक्खजलणेण संसारगेहं ति । ता
बहुमयं नाम अम्हाणमेयं देवस्स ववसियं । असमत्था य अम्हे
बुद्धिविहवेण भवओ मरणं निवारेउं ति । तओ राइणा एय-　१५
मायण्णिऊण 'एवमेयं' ति, 'को तुब्भे मोत्तूण मम अन्नो
हिओ' अहिणन्दिऊण सयलुभाणं पढद्दमुहकमलेणं दवावियं
आयोमणापुव्वयं महादानं; काराविया भत्तिविहवाणुरूवा जिणा-
ययणाईसु अट्ठाहिया[१७६] महिमा; सम्माणिओ य पणइवग्गो,
बहुमाणिया पउरजणवया, दिन्नं चन्दसेणाभिहाणस्स जेट्ठपुत्तस्स　२०
रज्जं, पडिवन्ना भावओ पव्वज्जा । 'सुए य इओ गमिस्सामि

---

१७४. धर्मसारथिः । १७५. देव को नाम कस्यापि सुहृत्त्वं प्रपद्य
तं प्रदीप्तज्वालावलीपरिगताद् गेहाद् निःसरन्तं वारयति । १७६.
अष्टाह्निको महोत्सवः ।

जत्थ भयवं विजयसेणायरिओ' त्ति चिन्तिऊण ठिओ विवित्त-
देसंमि सव्वराइयं पडिमं ॥[१७७]

इओ य सो अग्गिसम्मतावसो अप्पडिक्कन्तो चेव तन्नि-
याणाओ कालं काऊण विज्जुकुमारेसु दिवड्ढपलिओवमट्ठिई[१७८]
५ देवो जाओ त्ति । दिन्नो य तेण उवओगो 'किं मए हुयं
वा जट्ठं वा दाणं वा दिन्नं, जेण मए एसा दिव्वा देवड्ढी
पत्त' त्ति । आभोइओ[१७९] णेण पुव्वजम्मवुत्तन्तो, कुविओ य
उवरिं गुणसेणस्स । विहङ्गेणाहोइऊण आगओ तस्स समीवं ।
दिट्ठो य णेण पडिमं ठिओ गुणसेणो । तओ य

१० पडिमं ठियस्स तेणं विउव्विया[१८०] कोहमूढहियएण ।
निरयाणलजलियसिहा अइघोरा पंसुवुट्ठि त्ति ॥ ८२ ॥
तीए य डज्झमाणो अणाउलं गरुयसत्तसंपन्नो ।
चिन्तेइ भावियमणो धम्मंसि जिणप्पणीयंमि ॥ ८३ ॥
सारीरमाणसेहिं दुक्खेहि अभिद्दुयंमि संसारे[१८१] ।
१५ सुलहमिणं जं दुक्खं दुलहा सद्धम्मपडिवत्ती ॥ ८४ ॥
धन्नो ऽहं जेण मए अणोरपारंमि[१८२] भवसमुद्दंमि ।
भवसयसहस्सदुलहं लद्धं सद्धम्मरयणमिणं ॥ ८५ ॥
एयस्स पभावेण पालिज्जन्तस्स सइ पयत्तेणं ।
जम्मन्तरंमि जीवा पावन्ति न दुक्खदोगच्चं ॥ ८६ ॥
२० ता एसो च्चिय सफलो मज्झमणायरणदोसपरिहीणो ।[१८३]
सद्धम्मलाभगरुओ जम्मो नाइंमि संसारे ॥ ८७ ॥

---

१७७. विविक्तदेशे सर्वरात्रिकां प्रतिमां । १७८. द्व्यर्धपल्योपम-स्थितिः । द्व्यर्धपल्योपमपरिमिता स्वर्गे स्थितिः यस्य सः । १७९. आभोगितः ज्ञातः इत्यर्थः । १८०. विकुर्विता दिव्यशक्तिवशादद्भुतच-रितं प्रदर्शितं । १८१ अभिद्रुते पीडाकरे संसारे । १८२. अतिविस्तीर्णे भवसमुद्रे । १८३. मध्यमानाचरणदोषपरिहीनः हृदयेऽप्यनाचरणदोषे-

विलिहइ य मज्झ हिययंमि जो कओ तस्स अग्गिसम्मस्स ।
परिभयकोवुप्पाओ तवइ अकज्जं कयं पच्छा ॥ ८८ ॥[184]
एण्हि पुण पडिवन्नो मेत्तिं सव्वेसु चेव जीवेसु ।
जिणवयणाओ अहयं विसेसओ अग्गिसम्मंमि ॥ ८९ ॥
इय सो सुहपरिणामो तेण विणिवाइओ उ पावेणं । ५
मरिऊणं उववन्नो देवो सोहम्मकप्पंमि ॥ ९० ॥
अह सागरोवमाऊ जाओ चन्दाणणे विमाणंमि ।
देवाणुप्पत्तिविहिं समासओ एत्थ वुच्छामि ॥ ९१ ॥
ओहेणं[185] चिय जह ते हवन्ति जं च ऽच्छराइओ तेसिं ।
निव्वत्तन्तिऽयरे[186] जह परमं देवस्स करणिज्जं ॥ ९२ ॥ १०
जह मेहासणितियसिन्दचावविज्जूण संभवो[187] होइ ।
गयणंमि खणेण तहा देवाण वि होइ उप्पत्ती ॥ ९३ ॥
सो पुण मोत्तूण इमं देहं विमलंमि देवसयणिज्जे ।
निव्वत्तेइ सरीरं दिव्वं अन्तोमुहुत्तेणं ॥ ९४ ॥
तंमि समयंमि तत्थ य गायन्ति मणोहराइं गेयाइं । १५
कुसुमपयरं[188] मुयन्ति य सममरयं तियसविलयाओ ॥ ९५ ॥
नच्चन्ति दिव्वविब्भमसंपाइयतियसकोउहल्लाओ ।
वज्जन्तविविहमणहरातिसरीवीणासणाहाओ[189] ॥ ९६ ॥
देवा य हरिसियमणा करेन्ति उक्किट्ठिसीहणायं च ।
मुणिऊण तस्स जम्मं सुदुल्लहं सयलभुवणंमि ॥ ९७ ॥ २०

ण परिहीनः । १८४. तपति अकार्यं कृतं पश्चात् । कृतस्याकार्यस्य पश्चात्तापं करोति । १८५. ओघेन महता समूहेन । १८६. निवर्तन्ते अजराः देवाः । १८७. यथा मेघाशनित्रिदशेन्द्रचापविद्युतां संभवः । १८८. कुसुमप्रकरः कुसुमसमूहः । १८९. 'तिसरि' ति वीणाप्रकारः ।

इयरो वि य कामगुणे सद्दप्फासरसरूवगन्धे[190] य ।
दिव्वे समणुहवन्तो हिट्ठो उट्ठेइ सयराहं[191] ॥ ९८ ॥

सुरयणनयणाणन्दो दिव्वं देवंसुयं अहिखिवन्तो ।
भासुरवरबोन्दिधरो[192] संपुण्णो सारयससि व्व ॥ ९९ ॥

५ तियसविलयाउ तत्थ य तहियं लडहाउ महुरवयणेहिं ।
जयजयजय त्ति नन्दा थुणन्ति हिट्ठाउ एएहिं ॥ १०० ॥

तियसा वि परमहिट्ठा गण्डयलावडियकुण्डलुज्जोया ।
सुरतरुकुसमाहरणा नमन्ति जयसद्दहलवोलं[193] ॥ १०१ ॥

अह तं दिव्वपरियणं दट्ठूणं लोयणेणं संभन्तो ।
१० दिन्नं हुयं व किं मे इमं फलं जस्स दिव्वं ति ॥ १०२ ॥

काऊण य उवओगं दिव्वाणं ओहिणा विसुद्धेणं ।
मुणिऊण सुचरियं तो करेइ अह देवकरणिज्जं ॥ १०३ ॥

सासयजिणपडिमाणं पूयं पूयारुहो महारम्भं ।
पोत्थयरयणं च तहा वाएइ मुहुत्तमेत्तं तु ॥ १०४ ॥

१५ अह तियससुन्दरीओ निज्जियमुहयन्दचन्दबिम्बाओ ।
पीणुन्नयसुपसाहियवरथणहरवन्धुरङ्गीओ ॥ १०५ ॥

तिवलीतरङ्गभङ्गुरमज्झविरायन्तहाररम्माओ ।
मुहलरसणाहिणन्दियवित्थिण्णनियम्बबिम्बाओ ॥ १०६ ॥

तत्ततवणिज्जसन्निहमणहरथोरोरुजुयलकलियाओ[194] ।
२० नहयन्दसमुज्जोवियकुम्मुन्नयचलणसोहाओ[195] ॥ १०७ ॥

---

१९० शब्दस्पर्शरूपरसगन्धान् । १९१. शीघ्रं । देशीनाममालायां, (८. ११.) हेमचन्द्रः ' संपत्थिअसयराहया सिग्धे ' । १९२. भासुरवरमुखधरः । दे. ना. मा. (८. ६४.) हेमचन्द्रः ' रूव-मुहतणुसु बोंदी ' । १९३. जयशब्दकलकलः । दे. ना. मा. (८. ६४.) हेमचन्द्रः ' कलयलाम्म हलबोलो । ' १९४. तप्ततपनीय-संनिभमनोहरस्थूलोरुयुगलकलिताः । १९५ नभश्चन्द्रसमुद्योतितकूर्मोन्नतचरणशोभाः ।

गाढपरिओसपसरियविलाससिङ्गारभावरम्माओ ।
पेच्छइ समूसियाओ वम्महसरसल्लियमणाओ[१९६] ॥ १०८ ॥

किंकरगणे य घणियं अणुरत्ते दिव्वविहवसंपन्ने ।
तियसभवणाइ पेच्छइ सामिय इय जंपिरे लडहे ॥ १०९ ॥

तियसविलयाहि समयं जयसद्दपणामियप्पभावाहिं ।
मोहणवियक्खणाहिं पेच्छइ तो तियसभवणाइं ॥ ११० ॥   ५

वित्थिण्णमरगयसिलासंचयसंजणियवियडपीढाइं ।
मणिरयणखइयमणहरफलिहामणिभित्तिजुत्ताइं ॥ १११ ॥

वेरुलियखम्भविरइयविचित्तवरसालिभञ्जियसयाइं ।
तह दिव्वखग्गचामरपज्जुत्तकुडन्तरालाइं[१९७] ॥ ११२ ॥   १०

वरविविहदेवछन्दयविरइयपलङ्कसनाहाइं ।
परिलम्बियपट्टंसुयमुत्तावलिजणियसोहाइं ॥ ११३ ॥

तियसतरुकुसुममण्डियकुट्टिमसंकन्तममरचन्द्राइं ।
धूवघडियाउलाइं[१९८] परिलम्बियरयणदामाइं ॥ ११४ ॥

अह तेसु तियससुन्दरिनिवहेण समं पुरासुकयपुण्णो ।   १५
चिट्ठइ परितुट्ठमणो भुञ्जन्तो दिव्वदरभोए ॥ ११५ ॥

भुञ्जिसु सो वि दिव्वे भोए चन्दाणणे विमाणंमि ।
सुरसुन्दरीहि सद्धिं जहिच्छिए सागरमणूणं ॥ ११६ ॥

गुणसेणअग्गिसम्मा जं भणियमिहासि तं गयमियाणिं ।
सीहाणन्दा य तहा जं भणियं तं निसामेह ॥ ११७ ॥   २०

---

१९६ मन्मथशरशल्यायितमनसः । 'वम्मह' मन्मथः । १९७. दिव्यखड्गचामरपर्युप्तकुड्यकान्तरालानि । १९८. धूपघटिकाकुलानि । धूपघटिका धूपपात्रं ।

॥ बीओ भवो ॥

अत्थि इहेव जम्बुद्दीवे दीवे अवरविदेहे खेत्ते अपरिमियगुणनिहाणं तियसपुरवराणुगारि उज्जाणाराममूसियं समत्थमेइणितिलयभूयं जयउरं नाम नयरं ति । जत्थ सुरूवो उज्जलनेवत्थो[199] कलावियक्खणो लज्जालुओ महिलायणो, जत्थ य परदारपरिभोयंमि किलीवो,[200] परच्छिद्दावलोयणंमि अन्धो, परावत्रायभासणंमि मूओ, परदव्वावहरणंमि संकुचियहत्थो, 'परोवयारकरणेक्कतल्लिच्छो[201] पुरिसवग्गो । तत्थ य निसियनिक्कड्ढियासिनिद्दलियदरियरिउहत्थिसत्थउच्छलियबहलरुहिरारत्तमुत्ताहलकुसुमपयरच्चियसमरभूमिभाओ[202] राया नामेण पुरिसदत्तो त्ति । देवी य से सयलन्तेउरप्पहाणा सिरिकन्ता नाम । सो इमाए सह निरुवमे भोए भुञ्जिन्तु । इओ य सो चन्दाणणविमाणाहिवई देवो अहाउयं पालिऊण तओ चुओ सिरिकन्ताए गब्भे उववन्नो त्ति । दिट्ठो य णाए सुविणयंमि तीए चेव रयणीए निद्धूमसिहिसिहाजालसरिसकेसरसडाभारभासुरो विमलफलिहमणिसिलानिहसहंसहारधवलो आपिङ्गलसुपसन्तलोयणो सि-

---

१९९. उज्ज्वलवस्त्रः । २०० क्लीवः । २०१. परोपकारकरणपरः । 'तल्लिच्छो' तल्लक्ष्यः तत्परः । दे. ना. मा. (५-३) 'तत्तिल्लो तल्लिच्छो अ तप्परे' । २०२. निशितनिष्कृष्टासिनिर्दलितदृप्तरिपुहस्तिमस्तकोच्छलितबहलरुधिरारक्तमुक्ताफलकुसुमप्रकरार्चितसमरभूमिभागः ।

यङ्कलेहासरिसनिग्गयदाढो[203] पिहुलमणहरवच्छत्थलो अइतणुयमज्झभाओ सुवट्टियकढिणकडियडो आवलियदीहलङ्गूलो सुपइट्ठिओरुसंठाणो, किं बहुणा, सव्वङ्गसुन्दराहिरामो सीहकिसोरगो वयणेणमुयरं पविसमाणो त्ति । पासिऊण य तं सुहविउद्धाए जहाविहिणा सिट्ठो दइयस्स । तेण भणियं । अणेयसामन्तपणिवइयचलणजुयलो महारायसद्दस्स निवासट्ठाणं पुत्तो ते भविस्सइ । तो सा तं पडिसुणेऊण जहासुहं चिट्ठइ । पत्ते य उचियकाले महापुरिसगब्भाणुभावेण जाओ से दोहलो[204] । जहा देमि सव्वसत्ताणमभयदाणं, दीणाणाहकिवणाणं च इच्छियसंपयं, जइजणाणं च उवट्ठम्भदाणं, सव्वाययणाणं च करेमि पूयं त्ति । निवेइओ य इमो तीए भत्तारस्स अब्भहियजायहरिसेणं संपाडिओ तेणं । तस्स संपायणेण जाओ महापमोओ जणवयाणं । अवि य

सव्व च्चिय धन्नाणं होइ अवत्था परोवयाराए ।
बालससिस्स व उदओ जगस्स भुवण पयासेइ ॥ ११८ ॥

तओ जहासुहेण धम्मनिरयाए परोवयारसंपायणेणं सुलद्धजम्माए अइक्कन्ता नव मासा अद्धट्ठमराइन्दिया[205] । तओ पसत्थे तिहिकरणमुहुत्तजोए सुकुमालपाणिपायं सयलजणमणोरहेहिं देवी सिरिकन्ता दारयं पसूय त्ति । निवेइओ रन्नो सुहंकरियाभिहाणाए दासियाए पुत्तजम्मो । परितुट्ठो राया, दिन्नं च तीए पारिओसियं । कारावियं च बन्धणमोयणाइयं करणिज्जं पयत्तो य नयरे महाणन्दो, सोहाविया नयरिमग्गा, पसमाविओ

२०३. मृगाङ्कलेखासदृशनिर्गतदंष्ट्रः । २०४ दोहदः गर्भिण्याः मनोरथः । २०५ अर्धाष्टरात्रिंदिवसाः ।

रओ कुङ्कुमजलेणं, विप्पइण्णाइं रुण्टन्तमहुयरसणाहाइं विचित्त-
कुसुमाइं, कयाओ हट्टभवणसोहाओ, पहभवणेसु समाहयाइं
मङ्गलतूराइं, सहरिसं च नच्चियं रायजणनागरेहिं ति । एवं च
पइदिणं महामहन्तमाणन्दसोक्खमणुहवन्ताणं अइक्कन्तो पढम-
५ मासो । पइट्ठावियं च से नामं बालस्स सुविणयदंसणनिमित्तेणं
सीहो त्ति । सो य विसिट्ठं गुणफलमणुहवन्तो अभग्गमाणप-
सरं पणईणं मणोरहेहिं पयाणपुण्णेण[२०६]

जोव्वणमणुवमसोहं कलाकलावपरिवड्ढियच्छायं ।
जणमणनयणाणन्दं चन्दो व्व कमेण संपत्तो ॥ ११० ॥

१० अन्नया य संपत्तजोव्वणस्स कुसुमचावस्स विहिययाणु-
कूलो तरुणजणहिययाणन्दयारी आगओ वसन्तसमओ । जत्थ
सविसेसं कुसुममयकोदण्डमण्डलीसंधियसिलीमुहो[२०७] रइं दंसि-
ऊण जणहिययाइं विंधिउं पयत्तो मयणो । अणन्तरं च तस्स
चेव जयजयसद्दो व्व कोइलाहिं कओ कोलाहलो, विरहग्गिडं-
१५ ज्झन्तपहियसंवायधूमपडलं व वियम्भियं सहयारेसु भमरजालं,
गयवइयासमसाणजलणेहिं[२०८] विव पलित्तं दिसामण्डलं किंसुय-
कुसुमेहिं ति । तओ एवंविहे वसन्तसमए सो सीहकुमारो
अणेयतरुणजणवेढिओ महाविभूईए केलिनिमित्तं गओ पमुइय-
परहुयासद्दजणियतरुणीजणचित्तविब्भमुल्लोलं सुरहिमलयपवणपण-
२० च्चावियकुसुमभरभज्जमाणलयाविडविजालं मयमुइयमुहलमहुयर-
कुलोवगीयमाणग्गसोहं वासहरं पिव वसन्तलच्छीए कीलासुन्दरं

---

२०६ प्रदानपुण्येन । २०७ कुसुममयकोदण्डमण्डलीसंहितशिलीमुखः शिलीमुखः भ्रमरः । २०८ गतपतिकाश्मशानज्वलनैः इव प्रदीप्तं ।

नाम उज्जाणं, पवत्तो य कीलिउं विचित्तकीलाहिं ति । दिट्ठा य तेण तत्थ उज्जाणे नाइदूरदेससंठिया कुसुमपरिमलसुयन्धवेणिमहुयरावली विद्दुमलयायम्बहत्थपल्लवा उव्वेल्लन्तकोमलतणुबाहुलया रम्भाखम्भमणहरोरुजुयला थलकमलारत्तकोमलचलणजुयला उज्जाणदेवय व्व उउलच्छिपरियरिया[209] नियमाउलगस्स चेव महासामन्तस्स लच्छिकन्ताभिहाणस्स धूया सहियणसहिया वसन्तकीलमणुहवन्ती कुसुमावली नाम कन्नगा । तओ तं दट्ठूणमणन्तभवब्भत्थरागदोसेण साहिलासं पुलोइया[210] । दिट्ठो य एसो वि तीए तओ विभागाओ तस्स भमेण चेव तुरियतुरियमोसरन्तीए कुसुमावलीए । चिन्तियमिमीए । कहं कीलासुन्दरुज्जाणस्स रम्मयाए भयवं मयरद्धओ वि एत्थेव कीलासुहमणुहवइ त्ति । एत्थन्तरंमि भणिया पियंकराभिहाणाए चेडीए । सामिणि, अलं अलमोसक्कणेण;[211] एसो खु राइणो पुरिसदत्तस्स पुत्तो तुह चेव पिउच्छागब्भसंभवो सीहो[212] नाम कुमारो त्ति पढमागमणकयपरिग्गहं च सामिणिं एवमोसक्कमाणिं पेच्छिय मा अदक्खिण्णं ति संभाविस्सइ । ता चिट्ठियउ इहं, कीरउ इमस्स महाणुभावस्स रायकन्नोचिओ उवयारो । तओ हरिसवसपुलइयङ्गीए सविब्भमं साहिलासं च अवलोइऊण कुमारं भणियं इमीए । हला पियंकरिए, तुमं चेवऽत्थकुसला; ता निवेएहि, किं मए एयस्स कायव्वं ति । तीए भणियं । सामिणि,

209 ऋतुलक्ष्मीपरिचरिता । परिचरिता परिवृतेत्यर्थः । 210 प्रलोकिता दृष्टा । 211. अवष्वष्कणेन अपसरणेन । दे. ना. मा. (1–149) हेमचन्द्रः 'ओसारोघा गोवाडोसरिआ' । 212: पितृस्वसा ।

पढमागयाओ अम्हे; ता अलंकरावीयउ आसणपरिग्गहेणं इमं पएसं एसो, कीरउ से सज्जणजणाण संबन्धपायवबीयभूयं सागयं, दिज्जउ से सहत्थेण कालोचियं वसन्तकुसुमाभरणसणाहं तम्बोलं ति । कुसुमावलीए भणियं । हला, न सक्कुणोमि अइसज्झसण[213] इमं एयस्स काउं; ता तुमं चेव एत्थ कालोचियं करेहि त्ति । एत्थन्तरंमि य पत्तो तमुद्देसं कुमारो । तओ सज्जिऊणासणं, भणिओ पियंकरीए । सागयं रइविरहियस्स कुसुमचावस्स, इह उवविसउ महाणुभावो । तओ सो सपरिओसं ईसि[214] विहसिऊण 'आसि य अहं एत्तियं कालं रइविरहिओ, न उण संपयं' ति भणिऊणसुवविट्ठो । उवणीयं च पियंकरियाए माहवीकुसुममालासणाहं कलधोयमयतलियाए[215] तम्बोलं गहियं च तेण । एत्थन्तरंमि य आगओ कुसुमावलीजणणीए आहवणनिमित्तं पेसिओ संभरायणो नाम कन्नन्तेउरमहल्लगो[216] । दिट्ठा य तेण साणुरायं अपेच्छन्तमद्धच्छिपेच्छिएहिं कुमारमवलोएन्ती कुसुमावली । चिन्तियं च णेण । समागओ मयणो रईए, जइ विही अणुवत्तिस्सइ । तओ पच्चासन्नमागन्तूण कुमारमहिणन्दिय भणियं संभरायणेणं । वच्छे, कुसुमावलि, देवी मुत्तावली आणवेइ 'अइचिरं कीलियं, मा सरीरखेदो ते भाविस्सइ; ता लहुं आगन्तव्वं' ति । तओ सा 'जं अम्मा आणवेइ' त्ति भणिऊण ससंभमं कुमारमवलोएन्ती निग्गया उज्जाणाओ,

---

२१३. अतिसाध्वसेन । २१४. ईषत् । २१५ कलधौतमयतलिकया प्रियंकर्या । 'तलिया' तलिका स्थालीत्यर्थः । २१६ कन्यान्तःपुरमहल्लकः । महल्लकः कञ्चुकी ।

पत्ता य कुमारं चेव चिन्तयन्ती नियगेहं । तओ देविं पण-
मिऊणमारूढा दन्तवलहियं[२१७] । तओ कुमारं चेव अणुसरन्ती
विमुक्कदीहनीसासा समुयविट्ठा पल्लङ्कसयणिज्जे, विसज्जिओ य
तीए संमाणिउं सहीसत्थो ।

अह सेविउं पयत्ता सेज्जं अणवरयमुक्कनीसासा ।   ५
मयणसरसल्लियमणा नियकज्जनियत्तवावारा ॥ १२० ॥

नालिहइ चित्तयम्मं न यऽङ्गरायं करेइ कराणिज्जं ।
नाहिलसइ आहारं अहिणन्दइ नेय नियमवणं ॥ १२१ ॥

चिरपरिचियं पि पाढेइ नेय सुयसारियाण संघायं ।
कीलावेइ मणहरे चडुले न य भवणकलहंसे ॥ १२२ ॥ १०

विहरइ न हम्मियतले मज्जइ न य गेहदीहियाए उ ।
सारेइ नेय वीणं पत्तच्छेज्जं पि न करेइ ॥ १२३ ॥

न य कन्दुएण कीलइ बहुमन्नइ नेय भूसणकलावं ।
हरिणि व्व जूहभट्ठा अणुसरमाणी तयं चेव ॥ १२४ ॥

खणरुद्धनयणपसरा अवसा खणधरियदीहनीसासा ।   १५
खणरुद्धदेहचेट्ठा खणजंपिरवायमुहकमला ॥ १२५ ॥

एत्थन्तरंमि तीसे धावीए नियसुया समाणत्ता ।
नामेण मयणलेहा बीयं हिययं व जा तीए ॥ १२६ ॥

अहा । कीलासुन्दरुज्जाणगमणकीलाए दढं परिस्सन्ता
कुसुमावली लहुं च तीए अज्ज विसज्जियाओ सहीओ; ता २०
गिण्हिऊण पविरलजलसित्तं तालियण्टं यन्धेऊण कइवयकप्पूरवी-
डगाणि उवसप्पाहि एयं ति । समाएसाणन्तरं च संपाइयजण-

---

२१७. दंतवलभिका शयनगृहविशेषः ।

णिवयणा रसन्तमणिनेउरा पत्ता कुसुमावलीसमीवं सहरिसा मयणलेहा । दिट्ठा य तीए वरसयणीयमज्झगया गुरुचिन्ताभरनीसहं अङ्गं वहन्ती कुसुमावलि त्ति । तओ अणालवणमुणियसुन्नभावाए[२१८] विन्नत्ता मयणलेहाए । सामिणि, किमेवमुव्विग्गा विय लक्खीयसि, किन्न संपन्ना ते गुरुदेवयाणं पूया, किन्न सम्माणियाओ सहीओ, किन्न कया अत्थिजणपडिवत्ती, किन्न गहिओ कलाकलावो, किन्न परितुट्ठो ते गुरुयणो, किन्न विणीओ ते परिवारो, किन्नाणुरत्तो सहीसत्थो, किन्न संजायइ ते समीहियं ति । आणवेउ सामिणी, जइ अकहणीयं न होइ । तओ कुसुमावलीए ससंभमं सहरिसेण अलए संजमेऊण भणियं । अत्थि पियसहीए वि नाम अकहणीयं । ता सुण । कुसुमावचयपरिस्समेण मे जरकला[२१९] विय संवुत्ता । तज्जणिओ य परिपीडेइ मं परियावाणलो । तन्निमित्ता य वियम्भइ अङ्गेसु अरई । न उण किंचि अन्नं उव्वेयकारणं लक्खेमि त्ति । मयणलेहाए भणियं । जइ एवं, ता गेण्ह ताव कप्पूरवीडगाणि, परिवीएमि ते कीलाखेयनीसहं अङ्गं । कुसुमावलिए भणियं । किं मे एयावत्थगयाए कप्पूरवीडएहिं, अलं च परिवीइएण । एहि गच्छामो बालकयलीहरयं । तत्थ सज्जीकरेहि मे अत्थुरणं,[२२०] जेण तहिं गयाए अवेइ एसो परियावाणलो त्ति । तओ मयणलेहाए भणियं । जं सामिणी आणवेइ । गयाओ य सभवणुज्जाणतिलयभूयं बालकयलीहरयं । सज्जीकयं च से मयणलेहाए सुन्दरमत्थुरणं । निवन्ना य तत्थ कुसुमावली ।

---

२१८. अनापलपनाज्ञातशून्यभावया । 'मुणिय' ज्ञातः । २१९. ज्वरकला ज्वरांशः । २२०. आस्तरणं शयनं ।

समप्पियाणि से कप्पूरवीडयाणि । वीसम्भकहालावजणियपरिओसं च तालीयण्टेण वीइउमारद्धा मयणलेहा । कुसुमावली पुण अयण्डदिन्नसुन्नहुंकारा निहुयमुक्कनीसासं[221] तं चेव हिययसल्लभूयं पुणो पुणो अणुसरन्ती चिट्ठइ । तओ मयणलेहाए चिन्तियं । किं पुण इमीए इमस्स अन्नहावियारभावस्स कारणं ति । पुच्छिया य तीए । सामिणि, पत्ते इमंमि तरुणजणविब्भमुज्झोलसागरे वसन्तसमए किं तुमए अज्ज कीलासुन्दरं गच्छन्तीए गयाए वा तत्थ अच्छरियं दिट्ठं ति । तओ मयणावत्थासहावओ चेव वामत्तणेणं मयणस्स अणभिप्पेय वि भणियं कुसुमावलीए । सहि, दिट्ठो मए कीलासुन्दरुज्जाणंमि रइविरहिओ विव कुसुमाउहो रोहिणीविओइओ विव मयलञ्छणो परिचत्तमइरो विव कामपालो सचीविउत्तो विव पुरन्दरो तवियतवणिज्जसरिसवण्णो नहमऊहमञ्जरियचलणङ्गुलिविभाओ सुनिगूढसिरासंघाणो अणुवद्धपिण्डियाभासो मणहरमऊरजङ्घो, अन्तोनिगूढजाणुसंघाणो मयरवयणागारजाणुमत्थओ[222] अइसुन्दरसुसंगओरुजुयलो विउलकडियडाभोओ मणहरतणुमज्झभाओ पीणवित्थिण्णवच्छत्थलो उन्नयसिहरपरिवट्टुलबाहुजुयलो अणुन्नयकोप्परविभाओ पीणपओट्ठदेसो आजाणुलम्बियपसत्थलेहाविभूसियकरयलो आयम्बतलिणकररुहो[223] सुसमाउत्ताहरपुडो मम सुसंगयधवलदंसणो आरत्ततिभागदीह-

---

२२१ अकाण्डदत्तशून्यहुंकारा निभृतमुक्तनिःश्वासम् । २२२. मकरवदनाकारजानुप्रत्यग्रभागः ।' जाणुमत्थओ ' जानुमस्तकं जानुप्रत्यग्रभाग इत्यर्थः । २२३. आताम्रतलिनकररुहः । तलिनः सूक्ष्मः । कररुहाः नखानि ।

विसाललोयणो उत्तुङ्गनासियावंसो विउलनिडालवट्टो[224] सुसमा-
उत्तकण्णपासो कसिणसुसिणिद्धकुन्तलसारो चन्दणकयङ्गराओ
विमलदुगुल्लनियंसणो[225] महल्लमुत्ताहलमालाविहूसियसिरोहरो
विमलचूडारयणपसाहियउत्तिमङ्गो, किं बहुणा जंपिएण, रूवं
५ पिय रूवस्स लावण्णं पिव लायण्णस्स सुन्देरं पिव सुन्देरस्स
जोव्वणं पिव जोव्वणस्स मणोरहो चिय मणोरहाणं महारायस्स
पुत्तो सीहकुमारो त्ति । तओ मुणियअन्नहावियारभावनिबन्धणाए
चिन्तियं मयणलेहाए । टाणे खु सामिणीए अणुराओ । अहवा
न कमलायरं वज्जिय लच्छी अन्नत्थ अहिरमइ । तस्स विय
१० भगवओ अणङ्गस्स विय रई न एयं वज्जिय अन्ना उचिय त्ति ।
चिन्तिऊण जंपियमिमीए । सामिणि, सुन्दरो खु सो कुमारो
नियगुणेहिं । जहा उण अज्जसुबुद्धी मए देवीपेसणगयाए राइणा
सह मन्तयन्तो सुओ, जइ तं तहा भविस्सइ, तओ रइसणाहो
विय पञ्चबाणो सयलसुन्दरो भविस्सइ त्ति । कुसुमावलीए
१५ भणियं 'किं सुओ' त्ति । तीए भणियं । एवं सुओ । अज्ज-
सुबुद्धिणा भणियं । देव, महारायपुरिसदत्तस्स सीहकुमारस्स
कए कुसुमावलिं मग्गमाणस्स गरुओ अणुबन्धो । दढं च तेण
एत्थ वुत्तन्ते अहं भणिओ म्हि 'तहा तुमए कायव्वं, जहा
एसा कुसुमावली सरिसगुणेणं कुमारसीहेणं संजुज्जइ' त्ति ।

---

२२४. विपुलललाटपट्टकः । २२५ विमलदुकूलवस्त्रः । 'नियंसण इति' निवासनार्थो शब्दः दे. ना. मा. (४. ३८.) हेमचन्द्रेणो-ल्लिखितः । 'णिअंधणणिअंसणा वत्थे' ।

अन्नं च, देव, न तं वज्जिय कुसुमावलीए अन्नो उचिओ त्ति ॥
एत्थन्तरंमि लज्जाहरिसनिब्भराए किंपि अभणणीयं अवत्थन्तरं
पाविऊण अलियकोवकलङ्कसंपायणेण चन्दसरिसवयणाए भणियं
कुसुमावलीए । हला असंबद्धपलाविणि, किमेयमेवं पलवासि ।
मयणलेहाए भणियं । सामिणि, किं वा एत्थ असंबद्धं ५
ति । किं अणुचिया माणससरनिवासिणो रायहंसी वरहं-
सस्स । तओ देवेण भणियं । भो सुबुद्धि, पहवइ महाराओ
मम पाणाणं पि । तओ सुबुद्धिणा भणियं । देव, जुत्तमेयं
ति ॥ एवं च जाव वीसत्थमन्तिएणं चिट्ठन्ति, ताव आगया
उज्जाणवाली पल्लविया नाम चेडी । विन्नत्ता य तीए कुसु- १०
मावली । सामिणि, देवी आणवेइ । गच्छ तुमं दन्तवलहियं,
जओ आणत्तं देवेण 'अज्ज सविसेससोहासंपायणाभिरामं सज्जे-
यव्वं भवणुज्जाणं, एत्थ किल महारायपुत्तेण सीहकुमारेण
आगन्तव्वं' ति । तओ एयमायण्णिय 'जं देवी आणवेइ' त्ति
सहरिसं गया दन्तवलहियं ॥ इओ य सज्जियं भवणुज्जाणं । १५
तओ य सायरं उवणिमन्तिऊण कुसुमावलीदंसणूसुययाए अभि-
प्पेयागमणो चेव आणीओ सीहकुमारो । कओ से भोयणसंपा-
यणाइओ उवयारो । पच्छा पविट्ठो भवणुज्जाणं । दिट्ठो य तेण
गिहसारियारावमुहलो दक्खालयामण्डवो नववरो विव आरत्त-
पल्लवनिवसणोवसोहिओ असोयनिवहो, चडुलकलहंसचालियक- २०
मलो य भवणदीहियानलिणिवणमण्डो, महुयरपरहुयारावमुहलो
य सहयारनिकुरुम्बो, कुसुममहुपाणमुइयभमिरभमरालिपरियरिओ
य माहवीलयामण्डवो, नागवल्लीनिवहसमालिङ्गिओ य पूगफली-

पयरो, सुयन्धपरिमलावासियदिसामण्डलो य कुङ्कुमगोच्छनि-
यरो,[226] महुरमारुयन्दोलिरो[227] य लोयणसुहओ कयलीहरओ
त्ति । ठिओ य माहवीलयामण्डवंमि ॥

एत्थन्तरंमि य मयणलेहाए भणिया कुसुमावली । सामिणि,
५ महाणुभावाणं सुयणभावाओ पुव्वनिव्वत्तिओ चेव संबन्धो होइ ।
सो चेव उचियसंभासणफुल्लतम्बोलप्पयाणाइणा पयासिज्जइ[228]
त्ति । ता पेसेहि से सरीरपउत्तिपुच्छणापुव्वयं एयंमि काले
असंभावणिज्जभावं सहत्थारोवियपियङ्गुमञ्जरीकण्णाचयंसं कोमल-
नागवल्लीदलसणाहं च तम्बोलं अहिणवुप्पन्नाणि य कक्कोलय-
१० फलाइं[229] नियकलाकोसल्लपिसुणगं च किंचि तहारूवं अच्छेरयभूयं
त्ति । तओ कुसुमावलीए भणियं । जं पियसहि ते पडिहायइ,
तं सयं चेव अणुचिट्ठउ पियसही । तओ मयणलेहाए वण्णि-
यासमुग्गयं चित्तवट्टियं च उवणेऊण भणिया कुसुमावली ।
सामिणि, चित्ताणुराई खु सो जणो; ता आलिहउ एत्थ सामिणी
१५ समाणवरहंसयविउत्तं तद्दंसणूसुयं च रायहंसियं[230] ति । तओ
मुणियमयणलेहाभिप्पायाए ईसि विहसिऊण आलिहिया तीए
जहोवइट्ठा रायहंसिया । मयणलेहाए वि य अवत्थासूयगं से
लिहियं इमं उवरि दुवईखण्डं[231] । जहा

---

२२६. सुगंधपरिमलावासितदिशामंडलः च कुंकुमगुच्छनिकरः । २२७. मधुरमारुतांदोलितं च लोचनसुभगं कदलीगृहम् । २२८. स चैव उचितसंभाषणपुष्पतांबूलप्रदानादिना प्रकाश्यते । २२९. कंकोलफलानि । 'चारोली' इति गुर्जरीभाषायां । २३०. तावत् आलिखतु अत्र स्वामिनी समानवरहंसकवियुक्तां तद्दर्शनोत्सुकां राज-हंसिकाम् । २३१. द्विपदीखंडः ।

अहिणवनेहनिब्भरुक्कण्ठिय अइपव्वायवयणिया[232] ।
सरसमुणालवलयगासम्मि वि सइ मन्दाहिलासिया ।

दाहिणपवणविहुयकमलायरए वि अदिन्नदिट्ठिया ।
पियसंगमकए न उत्तम्मइ कह वरायहंसिया ॥ १२७ ॥

तओ घेत्तूण एयं चित्तवट्टियं पुव्ववण्णियं च पाहुडं गया ५
माहवीलयामण्डवं मयणलेहा[233] । 'कुसुमावलीपियसहि' त्ति
परियणाओ मुणिऊण सायरमभिणन्दिया कुमारेणं । तओ ससं-
भमं तस्स चलणजुयलं पणमिऊण भणियं मयणलेहाए । महा-
रायपुत्त, 'चित्ताणुराई तुमं' ति तओ चित्ताणुराइणीए अहं
तुह पउत्तिनिमित्तं पेसिया रायधूयाए[234] कुसुमावलीए, तहा १०
सहत्थारोवियाणुराएण य एसा अहिणवुप्पन्ना पियङ्गुमञ्जरी निय-
नागवल्लीसमुप्पन्नदलमहग्घं च तम्बोलं अहिणवुप्पन्नाणि य
कक्कोलयफलाइं 'एयाइं च किल इट्ठविसिट्ठाणं दिज्जन्ति, ता
तुमं चेवं जोग्गो' त्ति कलिऊण पेसियाइं सामिणीए, एसा वि
चित्तगया रायहंसिया पावउ ते दंसणसुहेल्लिं ति । भणिउमुव- १५
णीयाइं च तीए । तओ कुमारेण सहरिसयं गिण्हिऊण कया
कण्णे पियङ्गुमञ्जरी आवीलं मोत्तूण, समाणियं च तम्बोलं, अब्भ-
हियजायहरिसेण पलोइया रायहंसिया, वाइयं च से अवत्थासूयगं
उवरिलिहियं दुवईखण्डं । तओ तम्बोलसमाणणपज्जाउलत्तयणयाए
मयणवियारओ य परिक्खलन्तविसयमहुरक्खरं[235] भणियं च २०

---

२३२. अतिम्लानवदनिका । २३३. ततो गृहीत्वा एतां चित्रप-
ट्टिकां पूर्ववर्णितं च प्राभृतं गता माधवीलतामंडपं मदनलेखा ।
[illegible]ा मृतं पुरस्कारः । २३४. राजदुहित्रा । २३५ परिस्खलद्विशदमधुराक्षर ।

णेण । अहो से चित्तकोसल्लं । अह किं पुण दंसणाओ चेव सुणिज्जमाणा वि अवत्था इमेण पुणरुत्तोवन्नासमेत्तेण दुवईखण्डेण सूइया । मयणलेहाए भणियं । महारायउत्त, न एसा सामिणीए सूइया, किं तु एयमालिहियं पेच्छिऊण मए कयं

५ इमं दुवईखण्डं ति । कुमारेण भणियं । जुज्जइ पढमलिहियं दट्ठूण सहियाणं अवत्थाणुवायकरणं ति । मग्गिया णेण पत्तच्छेज्जकत्तरी । कप्पिओ य नागवल्लीदले रायहंसियावत्थाणुरूवो वररायहंसओ, फुडक्खरा य एसा हिययसंवायणनिमित्तं गाह त्ति[२२६] । जहा

१० मरिऊण न संपत्ती पियाए कलिऊण एस वरहंसो ।
धारेइ कहवि पाणे अणुकूलनिमित्तजोएण ॥ १२८ ॥

तओ नियसिरोहराओ ओसारिऊण दिन्ना इमीए तिससुद्दसारभूया पारिओसियं मुत्तावली, समप्पियं च नागवल्लीदलं । ईसि विहसिऊण भणिया य एसा । वत्तव्वा तुमए कुसुमावली । जहा । अत्थि अम्हाणं दढं चित्ताणुराओ, मुणियं तुमए इमं, विन्नायं च अम्हेहिं पि ते चित्तकोसल्लं; ता पुणो पुणो एवं चेव चित्ताणुराइणो जणस्स नियचित्तकोसल्लाइसएणं आणन्दं करिज्जासि त्ति । तओ 'जं महारायउत्तो आणवेइ' त्ति भणिऊण पणामपुव्वयं निग्गया मयणलेहा, पत्ता य कुसुमावलीसमीवं । आइक्खिओ तीए जहावत्तो वुत्तन्तो, समप्पियं नागवल्लीदलं । दिट्ठो य कुसुमावलीए वरहंसओ, वाइया य गाहा, परितुट्ठा हियएणं ॥

---

२२६. प्रार्थिताऽनेन पत्रछेदयोग्या कर्तनी । कल्पितश्च नागवल्लीदले राजहंसिकावस्थानुरूपः वरराजहंसकः, स्फुटाक्षरा च हृदयसंपादननिमित्ता गाथा ।

एवं च पइदिणं मयणसरगोयरावडियजणमणाणन्दयारेहिं विज्जाहरीचक्कवायमहुयरपमुहचित्तपओयपेसणेहिं पवड्ढमाणाणुरायाणं जाव वोलेन्ति थेवदियहा,[२३७] ताव राइणो पुरिसदत्तस्स पत्थणामहग्घं दिन्ना लच्छिकन्तनरवइणा कुमारसीहस्स कुसुमावलि त्ति । निवेइयं च एयं पियंकरियाए कुसुमावलीए । जहा ५

'दिन्ना सीहकुमारस्स सुयणु' सिट्ठे य बहलपुलयाए ।
अङ्गेसु परिओसो मयणो व्व वियम्भिओ तिस्सा ॥१२९॥

एत्थन्तरंमि य अत्थिनिवहसमीहियब्भहियदिन्नदविणजायं[२३८] वज्जन्तमङ्गलतूररवापूरियदिसामण्डलं नच्चन्तवेसविलयायणुप्पंकबद्धसोहं[२३९] सयलजणमणाणन्दयारयं दोहिं च नरिन्देहिं १० कयं वद्धावणयं ति ।

काऊण य तेहि तओ वारेज्जसहो गणाविओ दियहो ।
वोसावियं पुणो वि य जहिच्छियादाणमच्चत्थं ॥ १३० ॥
पत्तंमि य तंमि दिणे तत्तो कुसुमावली पसत्थंमि ।
बन्धुजुवईहि सहिया पमक्खणकए मुहुत्तंमि ॥ १३१ ॥ १५
आसन्दियाए मणहरधवलदुगुल्लोत्थयाए रम्माए ।
ठविया पुव्वाभिमुही रङ्गावलिचाउरन्तंमि[२४०] ॥ १३२ ॥
मणिपट्टयंमि निमिया चलणा संकन्तरायसोहिल्ले ।
तप्फंससुहासायणरसपल्लविए व्व विमलंमि ॥ १३३ ॥

---

२३७. गच्छन्ति स्तोकदिवसाः । २३८. अर्थिनिवहसमीहिताभ्यधिकदत्तद्रविणजातं । २३९. नृत्यद्वेशवनिताजनसमूहबद्धशोभं । 'उप्पंक' समूहार्थे हेमचंद्रस्तु दे. ना. मा (१. १३०) 'पङ्को-च्छेयसमूहेसु बहुलए तह य उप्पङ्को' । २४०. कुसुमावली मनोहरदुकूलास्तृतायां रम्यायां आसंदिकायां (=मंचिकायां) रंगावलीविभूषितचत्वरिकायां पूर्वाभिमुखी स्थापिता ।

वच्छीउत्तेण य नहमऊहपडिवन्नसलिलसङ्केण ।
पक्खालिउमणवज्जं निम्मवियं तीए नहयम्मं[२४१] ॥ १३४ ॥
रत्तंसुयपरिहाणा अहियं वियसन्तवयणसयवत्ता ।
आसन्नरविसमागमपुव्वदिसिवहु व्व आरत्ता ॥ १३५ ॥
५ दुव्वङ्कुरदहिअक्खयवावडहत्थाहिं रत्तवसणाहिं ।
जुवईहि अविहवाहिं विहिणा य पमक्खिया ताहिं ॥ १३६ ॥
पुप्फफलोदयभरिएहि कणयकलसेहि ण्हाविया नवरं ।
ऊमिणिया[२४२] सुपसत्थं सव्वङ्गं पुण्णवत्तेणं ॥ १३७ ॥
दिन्ना य अक्खया से गुरूहि परिओसव्हलपुलएहिं ।
१० सव्वोसहिगन्धड्ढे घणकेसे उत्तिमङ्गंमि ॥ १३८ ॥
तत्तो वि य ससिवयणा नवर पसाहिज्जिउं समाढत्ता ।
जावयरसेण[२४३] पढमं मणहरचलणा कया तीसे ॥ १३९ ॥
नियकन्तिसच्छहेण य कुङ्कुमराएण जङ्घियाओ से ।
पीणे थणकलसजुए अभिलिहिया पत्तलेहाओ ॥ १४० ॥
१५ कालेयमीसचन्दणरसेण निम्मज्जियं च मुहकमलं ।
दइओ व्व साणुराओ कओ य से समयणो अहरो ॥ १४१ ॥
नवसरयकालवियसियकुवलयदलकन्तिरायसोहिल्लं ।
कयमुज्जलं पि कज्जलयरञ्जियं लोयणाण जुयं ॥ १४२ ॥
महुमासलच्छिया इव उम्मिल्लो से मुहंमि वरतिलओ ।
२० उवरिरइयालयावलिअलिउलवलएहि परियरिओ[२४४] ॥ १४३ ॥

---

२४१. नापितेन च नखमयूखप्रतिपन्नसलिलशंकेन प्रक्षालयितुमनवद्यं निर्मापितं तस्या नखकर्म । 'वच्छीउत्तेण' नापितेन । दे. ना. मा (४. ४७.) 'चंडिलए वच्छीउत्तवारिआ' । २४२. 'ऊमिणिया' प्रोञ्छिता । जलक्लिन्नं शरीरं वस्त्रेण घर्षितं । २४३. यावकरसेन अलक्तकरसेन । २४४. मधुमासलक्ष्म्या इव उन्मीलितः तस्याः मुखे वरतिलकः (मधुमासपक्षे तु वृक्षविशेषः) उपरिरचितालका

अह कलसद्दायड्ढियसभवणवाविरयरायहंसाइं ।
चलणेसु पिणद्धाइं मणहरमणिनेउराइं से ।। १४५ ।।
नहससिमऊहसंवलियरयणसंजणियविउणसोहाहिं ।[२४५]
पडिवन्नाओ मणिविंढियाहि तह अङ्गुलीओ त्ति ।। १४६ ।।
बद्धं च दइयाहिययं व तीए वियडे नियम्बबिम्बंमि ।   ५
सुरऊसववरतूरं निम्मलमणिमेहलादामं ।। १४७ ।।
बाहुलयामूलेसुं रइयाओ जणमणेक्कणाओ[२४६] उ ।
बाहुसरियाउ[२४७] तीसे मयरद्धयवागुराओ व्व ।। १४८ ।।
बद्धो य थणहरोवरि मणहरवरपउमरायदलघडिओ ।
पवरो पवंगबन्धो नियम्बसंसत्तओ तह य[२४८] ।। १४९ ।।   १०
मुत्ताहारो थणबद्धसङ्गसंजायकामराओ व्व ।
कण्ठमवलम्बिऊणं नीविं से फुसिउमाढत्तो ।। १५० ।।
कण्ठंमि विमलमणहरमोत्तियदुसुरुल्लयं[२४९] पिणद्धं से ।
कुङ्कुमकयराएसु य सवणेसुं रयणचक्कलयाओ[२५०] ।। १५१ ।।

(लता) वलीभलिकुलवल्यैः परिवृतः । २३५. नखशशिमयूख-संवलितरत्नसंजनितद्विगुणशोभाभिः प्रतिपन्नाः मणिमुद्रिकाभिस्तथांगुल्य इति । 'विंढया' । 'विंटिया' इत्यपि पाठः साधुः । तथापि 'विंढिया' पक्षे तु, 'वेढ=मुद्रिका' इति गुर्जरीभाषायां दृश्यते एषः शब्दः । स 'विंढिया' इत्यस्मादुत्क्रान्तो भाति न तु 'विंटिका' इत्यस्मात् । तस्मात्समुत्क्रान्तस्तु 'विंटी' इति शब्दोऽपि गुर्जरीभाषायां समुपलभ्यते । २४६. जनमनश्चोराः । 'इक्कण' चोरः । दे. ना. मा. १. ८०. । २४७. बाहुमालाः । 'सरिआ' मालेति देश्यः शब्दः । २४८. बद्धश्च स्तनभरोपरि मनोहरवरपद्मराग (पद्मराज=रामः) दल (रामपक्षे सैन्यम्) घटितः प्रवरः प्लवंगबंधः नितंबसंसक्तः तथा च प्लवंगबंधः । रामपक्षे तु वानरबद्धसेतुबंधः । प्रस्तुतसंबंधे तु आभरणविशेषः । नितंबस्तु शिलासमुच्चयोऽवयवयवविशेषश्च । २४९ 'दुसुरुल्लयं' कंठस्य आभरणविशेषः । २५०. रत्नकुंडले ।

उज्जोइयं च भणियं तिस्सा वयणं मियङ्कलेहाए ।
धवलकुडिलाए पवरं पओसलच्छीए व सुहाए ॥ १५२ ॥

घणकसिणकुडिलमणहरसिरोरुहुग्घायकलियसोहिल्ले[251] ।
विमलं चूडारयणं निमियं से उत्तिमङ्गंमि ॥ १५३ ॥

५ पढमं दीसिहिइ इमा मोत्तूण ममं ति रयणछायाए ।
पडिवन्नमच्छराए व्व ओत्थयं[252] तीए सव्वङ्गं ॥ १५४ ॥

एवं च जाव कुसुमावली पसाहिज्जइ, ताव पसाहण-निउणवारविलयाहिं पसाहियंमि सीहकुमारे निवेइयं राइणो पुरिसदत्तस्स गहियसउकुच्छाएहिं मुणियजोइससत्थसारेहिं जोइ-
१० सिएहिं 'आसन्नं पसत्थं हत्थग्गहणमुहुत्तं' ति । तओ य सीहकुमारो नरवइसमाणत्तपरियणपवत्तिओ वज्जन्तमङ्गलतूररवा-ऊरियसयलदिसामण्डलो पवणपणच्चन्तधयवडुग्घायसुन्दररहवरा-रूढरायलोयपरियरिओ मणहरनट्टोवयारकुसलावरोहसुन्दरीवन्द्रेणऽच्चन्तरुद्धरायमग्गो[253] धवलपसाहियकरिवरारूढो मियङ्कसेणाम-
१५ रसेणकुमारपरियरिओ महुसरयसंगओ व्व कुसुमाउहो साहि-लाससवलोइज्जमाणो पासायमालातलगयाहिं पुरसुन्दरीहिं पत्तो सलीलं विवाहमण्डवं ति । धरिओ य तस्स दारे विलेसु-जललेवच्छेणं गहियग्घसक्कारेणं अम्मयाजणेणं मग्गिओ

२५१. कृष्णकुटिलमनोहरशिरोरुहसमूहकलितशोभायुक्ते । 'उग्घाअ' समूहः दे. ना. मा. (१. १२६.) 'उग्घाओ...संघाय' । २५२ अवस्तृतं । दे. ना. मा. (१. १५१.) 'ओत्थओ अ अवसण्णे'; तट्टीकायां तु हेमचन्द्रः 'ओत्थओ अवसन्नः । ओत्थयं पिहित-मित्येवार्थः श्रेयान् । २५३. मनोहरनृत्योपचारकुशलावरोधसुन्दरी-वृन्देण अत्यन्तरुद्धराजमार्गः । अवरोधस्त्वन्तःपुरम् ।

' आयारिमयं '[२५४] ति । तओ हरिसवसुप्फुल्लोयणो जाइयब्भहियं[२५५] दाऊण ओइण्णो करिवराओ । भग्गा य से रयणकञ्चीसणाहेणं सोवण्णमुसलेणं भिउडि[२५६] त्ति । तओ मण्डवतलंमि जणनिवहं निरुम्भिय नीओ समागमसुन्दरीहिं वरो ।

चिट्ठइ य जत्थ सियवरदुगुल्लपच्छाइयाणणा वहुया ।
सरयब्भचन्दमण्डलसंछाइयकोमुइनिसि व्व ॥ १५५ ॥ ५
काराविओ सलीलं अविरुद्धन्ताइ कोउयाइं च[२५७] ।
ता जाइओ मुहच्छविफेडावणियं च सहियाहिं[२५८] ॥१५६॥

तओ ईसि विहसिऊण ' ममं चेव एयं सकज्जं '[२५९] ति भणिय दिन्नमायारिमयं । फेडिया मुहच्छवी । दिट्ठा य तेण १० असोयपल्लवकयावयंसा ईसिवियसन्तवयणकमला सज्झसहरिसनिब्भरा मणोहरस्स वि मणहारिणं किंपि तहाविहं दिव्वं विलासविब्भममणुहवन्ती कुसुमावलि त्ति ।

पाणिग्गहणं च तओ पारद्धं नीयमङ्गलुग्घायं ।
वन्भवहियियाणन्दं अन्नोन्नवद्धरायाणं ॥ १५७ ॥ १५

२५४. आयारिमय=आचारिमकम् । विवाहसमये दीयमानो आचारोपहारः । 'दापु' गुर्जरीभाषायां । २५५. याचिताभ्यधिकम् । २५६. भग्ना च तस्य रत्नकांचीसनाथेन सुवर्णमुसलेन भृकुटिः । कन्यागृहस्थलग्नमंडपं प्रविशति वरे, दृश्यतेऽयमुपचारः । २५७. अविरुद्धानि कौतुकानि । २५८. तावत् याचितः मुखाविर्भावकरणोपहारः सखीभिः । ' मुहच्छविफेडावणियं ' कन्यामुखाविर्भावकरणोपहारः । सख्यश्च विविधपरिहासचाटुभिः कामप्रदीपकैः वचनैः विहसन्त्यः कन्यासमीपं वरं नयन्ति । तदवसरमुद्दिश्यैताभिर्याच्यत उपहारः । २५९ मम चैव एतदाचारिमकं सकार्यम् । ममैव परमं सुखं युष्मभ्यं मया दत्तमेतदाचारिमकमानेष्यति न च युष्माकमित्यभिप्रायः ।

हत्था पढमं च्चिय कालवित्थरं विसहिउं अचाएन्ता ।
तीए वरस्स य घडिया निम्मलनहयन्दकिरणेहिं[260] ॥१५८॥
घेत्तूण तेण पढमं मउए हियअंमि साणुरायंमि ।
गहिया तओ करंमि य पवियम्भियसेयसलिलंमि[261] ॥१५९॥
५ घेत्तूण य तेण करे मणहरकच्छन्तराउ आणीया ।
पवरमहच्चाउरन्ते तियसवहू सुरविमाणं व ॥ १६० ॥
[262]कणयमउज्जलवरपउमरायपज्जुत्तदण्डियारइयं ।
रइयदुगुल्लवियाणयपरिलम्बियमोत्तिओऊलं ॥ १६१ ॥

---

२६०. प्रथममपि कालविस्तरं सोढुमशक्नुवंतः कन्याया वरस्य च हस्ताः निर्मलनखचन्द्रकिरणैः घटिताः संयोजिताः । 'चायइ' शक्नोति । २६१. प्रविजृंभितस्वेदसलिले ।
२६२. अस्या गाथायाः प्रभृति पञ्चसु गाथासु (१५९–१६३) प्रत्येकपंक्तेरन्तगतशब्दः अनन्तरपंक्तेरारंभे दृश्यते । एवं च शब्दशृंखलाबद्धा इव पंक्तयो विभान्ति ।

कनकमयोज्ज्वलवरपद्मरागपर्युप्तदण्डिकारचितं । रचितदुकूलवितानकपरिलंबितमौक्तिकप्रालंबं ॥ 'ओऊलं पालंबं' इति पाइअलच्छिनाममालायां धनपालः ॥

प्रालंबलग्नमरकतमयूखहरितायमानसितचमरं । सितचमरदंडचामीकरप्रभापिंजरदर्पणं ॥ दे. ना. मा. (१. १४.) 'अद्दाओ मुकुरे' ।

दर्पणगतविराजद्रम्यवरपक्षसुन्दरीवदनं । वरपक्षसुन्दरीवदनजनितवधूपक्षपरितोषं ॥

परितोषप्रकटरोमांचवन्दिसंघातकलितपर्यन्तं । पर्यंतविरचितामलविचित्रमणितारकनिवहम् ॥

तारकनिवहप्रसाधिततोरणमुखनिहितशुद्धशशिलेखं । शशिलेखाविद्योतितविस्तरसितमंडपनभः तु ॥

मंडपं नभः इव विकल्प्यैतद्वर्णनं कविना रचितम् ।

ओऊललग्गमरगयमऊहहरियायमाणसियचमरं ।
सियचमरदण्डचामीयरप्पहापिञ्जरद्दायं ॥ १६२ ॥
अद्दायगयविरायन्तरम्मवरपक्खसुन्दरीवयणं ।
वरपक्खसुन्दरीवयणजणियबहुपक्खपरिओसं ॥ १६३ ॥
परिओसपयडरोमञ्चवन्दिसंघायकलियपेरन्तं ।   ५
पेरन्तविरइयामलविचित्तमणितारयानिवहं ॥ १६४ ॥
तारयनिवहपसाहियतोरणमुहनिमियसुद्धससिलेहं ।
ससिलेहाविज्जोइयवित्थरसियमण्डवनहं तु ॥ १६५ ॥
अवलग्गो य सहरिसं मणिभूसणकिरणभासुरसरीरो ।
उदयगिरिं पिव सो चाउरन्तयं दियसनाहो व्व ॥१६६॥   १०
कुसुमावलीए रायन्तविमलसियवरदुगुल्लवसणाए ।
पवियसियवयणकमलाए दिवसलच्छीए व समेओ ॥१६७॥
[263]बहुयाए तत्थ धूमेण वरमुहं पेच्छसु त्ति व भणन्ता ।
बाहत्थेवा ओणयमुहीए पाएसु से पडिया ॥ १६८ ॥

एत्थन्तरंमि य पारद्धो जणाणमुवयारो। दिज्जन्ति महमहे-   १५
न्तगन्धाइं विलेवणाइं, रुण्टन्तमहुयरसणाहाइं कुसुमदामाइं, अइसुरहिगन्धगन्धिणो पडवासा,[264] कप्पूरवीडयपहाणाइं तम्बोलाइं, दुगुल्लदेवङ्गपट्टचीणद्धचीणाइं[265] पवरवत्थाइं, केऊरहारकुण्डलकडयप्पमुहा[266] आहरणविसेसा, तुरुक्कयल्हीयकम्बोयवज्जरा-

---

२६३. तत्र धूमप्राधान्यात् 'वरमुखं प्रेक्षस्व' इति वदन्तः बाष्पबिन्दवः अवनतमुख्याः वध्वाः पादयोः पतिताः । 'थेव' बिन्दुः । दे. ना. मा. (५. २९.) 'बिन्दुए थेवो' । २६४. 'पडवासा' वस्त्रेषु निक्षिप्यमानानि गंधद्रव्याणि । २६५. विविधाः वस्त्रप्रकाराः । २६६. केयूरहारकुंडलकटकप्रमुखाः ।

इआसकलियाइं घोडयवन्द्राइं भद्दमन्दवंसप्पमुहा य गयवि-
सेसा ॥

एत्थन्तरंमि जलणे घयमहुलायाहि अह हुणिज्जन्ते ।
पारद्धं च वहुवरं भमिउं तो मण्डलाइं तु ॥ १६९ ॥
५ पढमंमि वहूपिउणा दिन्नं हिट्ठेण मण्डलवरंमि ।
भाराण सयसहस्सं अघडियरूवं सुवण्णस्स ॥ १७० ॥
बीयंमि हारकुण्डलकडिसुत्तयतुडियसारमाहरणं[२६७] ।
तइयंमि थालकच्चोलमाइयं[२६८] रुप्पभण्डं तु ॥ १७१ ॥
दिन्नं च चउत्थंमि वहूए परिओसपयडपुलएणं ।
१० पिउणा सुट्ठु महग्घं चेलं नाणापयारं ति ॥ १७२ ॥

पुरिसदत्तेण वि य रन्ना सविहवाणुरूवो अच्चन्तपसायम-
हग्घो कओ जणाणमुवयारो, दिन्नं च विमलमणिरयणमुत्ताहल-
सणाहं वहुयाए अणग्घेयमाहरणं ॥

एवं वित्ते विवाहमहूसवे कालक्कमेण पवड्ढमाणाणुरायं
१५ सयलजणसलाहणिज्जं[२६९] विसयसुहमणुहवन्ताणं अइक्कन्ता अणेगे
वरिसलक्खा । अन्नया य आसपरिवाहणनिमित्तं गएण कुमार-
सीहेण दिट्ठो नागदेवुज्जाणे वहुफासुए पएसे अणेयसमणपरिवा-
रिओ खमामद्दवज्जवमुत्तितवसंजमसच्चसोयाकिञ्चणबम्भचेरगुण-
निही पढमजोव्वणत्थो रूवाइगुणजुत्तो संपुण्णदुवालसङ्गी ससि-
२० स्साणं सुत्तस्स अत्थं कहेमाणो धम्मघोसो नाम आयरिओ त्ति ।
तओ तं दट्ठूण तं पइ अईव वहुमाणो जाओ । चिन्तियं च
णेण । धन्नो खु एसो, जो संसारविरत्तभावो सयलसङ्गचाई
परमपरोवयारंनिरओ एवं वट्टइ त्ति । ता गन्तूण एयस्स समीवं

२६७. 'तुडियं' हस्ताभरणविशेषः । २६८ कच्चोलय' पात्र-
विशेषः । २६९. सकलजनश्लाघनीयं ।

पुच्छामि एयं किं पुण इमस्स मणोहवललियसमयवत्तिणो[२७०] निव्वेयकारणं जहट्ठियं च दुक्खसंकुलं च संसारं ति । तओ दूराओ चेव ओयरिऊण जच्चवोल्लाहकिसोराओ[२७१] गओ तस्स समीवं । पणमिओ य धम्मघोसो । अहिणन्दिओ य भगवया धम्मलाहेण । तओ वन्दिऊण सेससाहुणो भत्तिनिब्भरमुववि‌ट्ठो सहावसुन्दरे गुरुणो पायमूले । निव्वडियसंवेगसारं पुच्छिओ य णेण भयवं धम्मघोसो । भयवं, किं ते सयलगुणसंपयाकुलहरस्स वि ईइसो निव्वेओ, जेण इमं अयाले चेव समणत्तणं पडिवन्नो सि । तओ भयवया भणियं । भो महासायय, नत्थि इदाणिमगालो सामण्णस्स । किं न पहवइ अयाले निज्जियसुरासुरो सयलमणोरहसेलवज्जासणी[२७२] पियजणविओएक्कपरमहेऊ थिवुहजणसंवेगवड्ढणो मच्चु त्ति । अन्नं च । महासायय, सोहणभावाओ चरमकाले वि जइ सेविज्जइ धम्मो, सो च्चिय पढमं किमजुत्तो । राइणा भणियं । भयवं, नो अजुत्तो, किं तु नानिमित्तो निव्वेओ त्ति निव्वेयकारणं पुच्छामि । भयवया भणियं । संसारो चेव निव्वेयकारणं, तहवि पुणो विसेसओ ओहिनाणिनियचरियवइयरं[२७३] ति । राइणा भणियं । भयवं, केरिसं ओहिनाणिनियचरियवइयरं । भयवया भणियं । सुण

अत्थि इहेव विजए रायउरं नाम नयरं । तन्निवासी अहं भवमल्लवओ चेव तग्गिरत्तमणो चिट्ठामि जाव, आगओ अणेय-

---

२७०. मनोभवललितसमयवर्तिनः । २७१. जात्यवोल्लाहकिशोरतः । 'वोल्लाह' इति देश्यविशेषे उत्तमाश्वात् । २७२. सकलमनोरथशैलवज्राशनिः । २७३. अवधिज्ञानिनिजचरित्रवृत्तान्तम् ।

समणसामी थेवदियहुप्पन्नोहिनाणोवलद्धपुण्णपावो अमरगुत्तो नाम आयरिओ त्ति । जाओ य लोए लोयवाओ 'अहो अयं महातवस्सी खीणासवदारो[२७४] समुप्पन्नओहिनाणनयणो जहट्ठियधम्मदेसणालद्धिसंपन्नो' त्ति । तओ तन्नयरसामी अरिमद्दणो नाम राया अन्नो य नयरजणवओ निग्गओ तस्स दंसणवडियाए,[२७५] संपत्तो से पायमूलं । वन्दियो भयवं नरवइणा नयरजणवएण य । अहिणन्दिओ य धम्मलाहेण भगवया नरवई नयरजणवओ य । उवविट्ठो य गुरुवयणबहुमाणसहग्घो अहाफासुए धरणिवट्टे राया नयरजणवओ य । पुच्छिओ य भयवं अहाविहारं राइणा । अणुसासिओ य तेणं । राइणा भणियं । भयवं, संपन्नं ते भूयभविस्सवत्तमाणत्थगाहगं ओहिनाणं । ता करेहि मे अनुग्गहं । आइक्ख नियचरियं, कया कहं वा भयवया संपत्तं सासयासिवसोक्खपायवेक्कबीयं सम्मत्तं देसविरई वा इह अन्नभवेसु वा सामण्णं ति । भयवया भणियं । सुण

अत्थि इहेव विजए चम्पावासं नाम नयरं । तत्थाईयसमयंमि सुधणू नाम गाहावई होत्था, तस्स घरिणी धणसिरी नाम, ताण य सोमाभिहाणा अहं सुया आसि । संपत्तजोव्वणा य दिन्ना तन्नयरनिवासिणो नन्दसत्थवाहपुत्तस्स रुद्ददेवस्स । कओ य णेण विवाहो । जहाणुरूवं विसयसुहमणुहवामो त्ति । जाव तत्थ अहाकप्पविहारेण विहरमाणो विविहतवखवि-

---

२७४. क्षीणास्रवद्वारः । २७५. दर्शनवृत्त्या । २७६. तत्र अतीतसमये । प्राचीनसमय इत्यर्थः ।

यदेहा सुयरयणपसाहिया[२७७] रूवि व्व सासणदेवया समागया बालचन्दा नाम गणिणि त्ति। दिट्ठा य सा मए ससुरकुलाओ नाइकुलमहिगच्छन्तीए[२७८] विहारनिग्गमपएसे। तं च मे दट्ठूण समुप्पन्नो पमोओ, वियसियं लोयणेहिं, पणट्ठं पावेणं, ऊससियमङ्गेहिं, वियम्भियं धम्मचित्तेणं। तओ मए नाइदूरओ चेव ५ विणयरइयकरयलञ्जलीए सबहुमाणमभिवन्दिया भयवई। तीए वि य दिन्नो सयलसुहसस्सबीयभूओ[२७९] धम्मलाभो त्ति। जायाओ य मे तं पइ अईव भत्तिपीईओ। पुच्छिओ य मए भयवईए पडिस्सओ,[२८०] साहिओ साहुणीहिं। तओ अहं जहोचिएण विहिणा पज्जुवासिउं पवत्ता। साहिओ मे भयवईए १० कम्मवणदावाणलो दुक्खसेलवज्जासणी सिवसुहफलकप्पपायवो वीयरागदेसिओ धम्मो। तओ कम्मक्खओवसमभावओ पत्तं सम्मत्तं भाविओ जिणदेसिओ धम्मो, विरत्तं च मे भवचारयाओ चित्तं। तओ य सो रुद्ददेवो कम्मदोसेण पओसं काउमारद्धो। भणियं च तेण। परिच्चय एयं विसयसुहविग्घका- १५ रिणं धम्मं। तओ मए भणियं। अलं विसयसुहेहिं। अइचञ्चला जीवलोयठिई, दारुणो य विवाओ विसयपमायस्स। तेण भणियं। वियारिया तुमं, मा दिट्ठं परिच्चइय अदिट्ठे रइं करेहि।[२८१] मए भणियं। किमेत्थ दिट्ठं नाम; पसुगणसाहारणा इमे विसया,

---

२७७. श्रुतरत्नप्रसाधिता शास्त्ररत्नालंकृता। २७८. श्वशुरकुलाद् ज्ञातिकुलं पितृकुलमभिगच्छन्त्याः। २७९, सकलसुखसस्यबीजभूतः। २८० पडिस्सओ प्रतिश्रयः मुनिजननिवासस्थानं उपाश्रयः। २८१. तेन भणितं। विकृता त्वं, मा दृष्टं परित्यज्य। दृष्टे रतिं कुरु।

पच्चक्खोवलब्भमाणसुहफलो य कहं अदिट्ठो धम्मो त्ति । तओ सो एवमहिलप्पमाणो अहिययरं पओसमावन्नो । परिच्चत्तो य तेण मए सह संभोगो । वरिया य नागदेवाभिहाणस्स सत्थवाहस्स धूया नागसिरी नाम कन्नगा । न संपाइया तायबहुमाणेणं नागदेवसत्थवाहेण । रुद्ददेवेण चिन्तियं । न एयाए जीवमाणीए अहं दारियं लहामि । ता वावाएमि एयं । तओ मायाचरिएणं कहिंचि घडगयमासीविसं काऊण संठविओ एगदेसे घडओ । अइक्कन्ते पओससमए संपत्ते य कामिणिजणसमागमकाले भणियाऽहं तेण । उवणेहि मे इमाओ नवघडाओ कुसुममालं ति । तओ अहं तस्स मायाचरियमणवबुज्झमाणा गया घडसमीवं । अवणीयं तस्स दुवारघट्टणं धरणिमाउलिङ्गं[२८२] । तओ हत्थं छोढूण[२८३] गहिओ भुयङ्गो । डक्का अहं तेण । तओ तं ससंभमं उज्झिऊण सज्झसभयवेविरङ्गी समल्लीणा[२८४] तस्स समीवं । 'डक्का भुयङ्गमेणं' त्ति सिट्ठं रुद्ददेवस्स । नियडीपहाणओ य आउलीहूओ रुद्ददेवो । पारद्धो तेण निरत्थओ चेव कोलाहलो । एत्थन्तरंमि य सीइयं मे अङ्गेहिं, वियलियं सन्धीहिं, उव्वत्तियं पिव हियएण, भमियं पिव पासायन्तरेण, परियत्तियं पिव पुहवीए । अवसा अहं निवडिया धरणिवट्ठे । तओ परमणाचिक्खणीयमवत्थन्तरं पाविऊण पुव्वसम्मत्ताणुभावओ चइऊण देहं सोहम्मकप्पे लीलावयंसए वरविमाणे पलि-

---

२८२. अपनीतं तस्य घटस्य द्वारघट्टनं मृत्तिकाबीजपूरकरसविनिर्मितं । 'माउलिंगं' बीजपूरकम् । २८३. हस्तं क्षिप्त्वा । २८४. समालीना सुष्ठु लीनेत्यर्थः ।

—ओवमट्टिई देवत्ताए उववन्नो म्हि । तत्थ य पवरच्छरापरिगओ दिव्वे भोए उवभुञ्जामि जाव रइदेवो वि तं नागदत्तसत्थवाहधूयं परिणीय तीए सद्धिं जहाणुरूवे भोए उवभुञ्जिऊण कालमासे कालं काऊण रयणप्पभाए पुढवीए खट्टक्खडाभिहाणे नरए[२८५] पलिओवमाऊ चेव नारगो, उववन्नो त्ति । तओ अहं ५ अहाउयं अणुपालिऊण चुओ समाणो इहेव विजए सुंसुमारे रण्णे सुंसुमारगिरिंमि हत्थित्ताए उववन्नो संपत्तो य कलभगावत्थं । एत्थन्तरंमि य इयरो वि नरयाओ उव्वट्टिऊण तंमि चेव गिरिवरे सुगपक्खित्ताए[२८६] उववन्नो त्ति । अइक्कन्तो य सिसुभावं दिट्ठो अहं तेण तंमि चेव गिरिवरे सहावरमणीएसु नल- १० वणेसु करेणुसंघायपरिगओ सलीलं परिभमन्तो त्ति । तओ मं दट्ठूण पुव्वभवब्भासाओ उक्कडकम्मोदयाओ[२८७] य समुप्पन्नो ममोवरि वेरपरिणामो । चिन्तियं च तेणं । कहं पुण एस कुञ्जरो इमाओ भोगसुहाओ वञ्चियव्वो त्ति । उवाए गवेसिउमारद्धो । अन्नया लीलारई नाम विज्जाहरो, सो मियङ्कसेणस्स विज्जाह- १५ रस्स भइणिं चन्दलेहाभिहाणिं अवहारिऊण तब्भएणेवागओ समुद्देसं । भणिओ य तेण सो सुगो । अहं एत्थ गिरिनिगुञ्जे चिट्ठामि, आगमिस्सइ य एत्थ एगो विज्जाहरो, तओ न तुमए तस्स अहं साहियव्वो[२८८]; गओ य सो ममं साहियव्वो । तओ ते किंचि पडिरूवमुवयारं करिस्सामि । एवं कए २०

२८५. खट्वाखट्के नरके रत्नप्रभापृथिवीगते । २८६. शुकपक्षित्वेन । २८७. उत्कटकर्मोदयात् । २८८. कथयितव्यः । 'साहइ' कथयति ।

सुट्ठु से उवकयं ति । जंपिऊणमोइण्णो वियडतडाभोग-
संठियं गिरिनिगुञ्जं । इयरो वि तंमि चेवुद्देसे नारङ्ग-
पायवसाहागए नीडे चिट्ठइ, जाव आगन्तूण गओ मिय-
ङ्कसेणो । एत्थन्तरंमि य करेणुपरिगओ अहं आगओ तमुद्देसं ।
५ तओ मं दट्ठूणं चिन्तियं सुगेण । अत्थि इयाणिं अवसरो मे
समीहियस्स । तओ नियडियहुलेण सजायाए सहाभिमन्तिऊण
मम सवणगोयरे भणियं । सुन्दरि, सुयं मए भयवओ वसिट्ठ-
महरिसिस्स समीवे, जहा इहं सुंसुमारपव्वए सव्वकामियं नाम
पडणमत्थि; जो जं अभिलसिऊण पडइ, सो तक्खणेण चेव तं
१० पावइ त्ति । तओ मए पुच्छियं । भयवं, कहिं पुण तमुद्देसं ।
तेण साहियं । जहा इमस्स सालतरुवरस्स वामपासेणं ति ।
ता अलं इमिणा तिरियभावेण[289] । एहि, विज्जाहरपणिहाणं[290]
काऊणं तहिं निवडामो । पडिस्सुयं च से इमं जायाए । गयाइं
तमुद्देसं, कओ पणिही, निवडियाइं गिरिनिगुञ्जे । साहियं
१५ लीलारइणो । समुप्पइओ य सह चन्दलेहाए गयणयलमलंक-
रेन्तो लीलारई । दिट्ठो य अम्हेहिं । समुप्पन्ना मे चिन्ता ।
अहो सव्वकामियपडणाणुभावो, जमेयं सुगमिहुणयं कयविज्जा-
हरपणिहाणमिह निवडिऊण तक्खणा चेव विज्जाहरमिहुणयं जायं ।
ता अलं अम्हाणं पि इमिणा तिरियभावेण । तओ देवपणिहिं
२० काऊण निवडामो एत्थ अम्हे वि त्ति । एवं च संपहारिऊण
पणिहिं काऊणं निवडिया तत्थ अम्हे । एत्थन्तरंमि य उप्पइयं

२८९. तिर्यग्भावेन । २९०. विद्याधरप्रणिधानं विद्याधरो भवेयमिति ध्यानम् ।

सुयमिहुणयं न लक्खियमम्हेहिं। तओ संचुण्णियङ्गोवङ्गो अहं किलेसमणुहविऊण अकामनिज्जराए कम्मं खविऊण उववन्नो कुसुमसेहराभिहाणे वंतरभोम्मनयरे देसूणपलिओवमाऊ वंतरो त्ति[२९१]। तत्थ य उदारे भोए भुञ्जामि जाव, इयरो वि सुयत्ताए मरिऊण रयणप्पभाए चेव पुढवीए लोहियामुहाभिहाणे नरए समुप्पन्नो देसूणपलिओवमट्ठिई नारगो त्ति। तओ अहं अहाउयमणुपालिऊण चुओ समाणो एत्थ चेव विदेहे अन्नंमि विजए चक्कवालउरे नयरे अप्पडिहयचक्कस्स सत्थवाहस्स सुमङ्गलाए भारियाए कुच्छिंसि पुत्तत्ताए उववन्नो त्ति। जाओ य उचियसमएण, पइट्ठावियं च मे नामं चक्कदेवो; पत्तो य बालभावं। एत्थन्तरंमि य सो सुयनारगो नरगाओ उव्वट्टिऊण तत्थ चेव नयरे सोमसम्मस्स निवपुरोहियस्स नन्दिवद्धणाभिहाणाए भारियाए कुच्छिंसि पुत्तत्ताए उववन्नो त्ति, जाओ य कालक्कमेणं। पइट्ठावियं च से नामं जन्नदेवो पत्तो य कुमारभावं। एत्थन्तरंमि य जाया मम तेण सह पीई सब्भावओ, तस्स उण कइयवेणं[२९२]। तओ पुव्वभवब्भत्थकम्मदोसेणं उज्जुयस्स वि अणुज्जुओ मम संपयामच्छरी[२९३] वञ्चणाछलेण छिड्डाइं गवेसिउमारद्धो। अलहमाणेण य परिचिन्तियमणेण। न एसो एवं छलिउं पारियइ। ता एस एत्थ उवाओ। चन्दणसत्थवाहगेहं मुसिऊण

---

२९१. ततः संचूर्णितांगोपांगोऽहं क्लेशमनुभूयाकामनिर्जरया कर्म क्षपित्वा उपपन्नः कुसुमशेखराभिधाने व्यंतरभूमिनगरे देशोनपल्योपमायुः व्यंतरः इति॥ अकामनिर्जरया कर्मनाशस्य अकामेन अनिच्छया बुभुक्षादिपीडासहनेन। देशोनं अंशोनं अंशात् ऊनं। २९२. कैतवेन दंभेन। २९३. मम संपत्तिमत्सरिकः संपत्तिद्वेषी।

एयस्स गेहे रित्थं[294] मुयामि, पच्छा य केणइ उवाएणं निवे-
इऊण राइणो संपयाओ भंसइस्सं ति । अणुचिट्ठियं च णेण
जहाचिन्तियं । उवणेऊणं य से गेहे रित्थं भणियमणेण । वयंस,
एयं पयत्तेण संगोवावेसु त्ति । मए वि य अकालणयणजाय-
५ सङ्केण अणिच्छमाणेणावि एयस्स दक्खिण्णबहुलयाए संगोवियं
ति । पवत्तो य नयरे जणरवो, जहा मुट्ठं चन्दणसत्थवाहगेहं ।
तओ आसङ्कियं मे हियएणं । नूणमेयं एवं भविस्सइ त्ति ।
गओ जन्नदेवसमीवं, पुच्छिओ य सो मए । कहमेयं ववत्थियं
ति । तेण भणियं । मा अन्नहा समत्थेहि । तायभयेण मए
१० एयं भवओ समप्पियं, न पुणं अन्नह त्ति । तओ अवगया मे
सङ्का । एत्थन्तरंमि य जाणावियं[295] चन्दणसत्थवाहेणं राइणो,
जहा 'देव गेहं मे मुट्ठं' ति । 'किमवहरियं' ति पुच्छियं
राइणा । निवेइयं चन्दणेणं, लेहावियं च राइणा । भणियं च
णेण । अरे आघोसेह डिण्डिमेणं । जहा मुट्ठं चन्दणसत्थवाह-
१५ गेहं, अवहरियमेयं रित्थजायं । ता जस्स गेहे केणइ ववहार-
जोयेण तं रित्थं रित्थदेसो वा समागओ, सो निवेएउ राइणो
चण्डसासणस्स । अणिवेइओवलम्भे य राया सव्वधणावहारेण
सरीरदण्डेण य नो खमिस्सइ त्ति । तओ पयट्टमाघोसणं ।
अइक्कन्ते य तंमि गएसु पञ्चसु दिणेसु जाणावियं जन्नदेवेण
२० राइणो । जहा । देव, न जुत्तं चेव मित्तदोसपयासणं, किं तु
परलोयइहलोयविरुद्धसेविणा अहियायरणेण अत्तणो वि य अमि-

२९४. रिक्थं द्रव्यं । २९५. ज्ञापितः ।

सेण अलं मे मित्तेणं । न उवेक्खियव्वं जाणन्तेणं रायप्पमा-
हियं । अओ इमं पि देवस्स निवेईयइ । राइणा भणियं ।
भणउ अज्जो । जन्नदेवेण भणियं । देव, सुण । सुयं मए चक्क-
देवासन्नपरियणाओ; जहा इमं चन्दणसत्थवाहगेहं चक्कदेवेण मुट्ठं,
संगोवियं रित्थं निययगेहे । एवं सोऊण देवो पमाणं ति । ५
राइणा भणियं । अज्ज, असंभावणिज्जमेयं, कुलप्पसुओ क्खु सो,
ता कहं इमं अच्चन्तविरुद्धं करिस्सइ । जन्नदेवेण भणियं ।
देव, नत्थि असाणलोभवसगाणमसंभावणिज्जं । को य दोसो
कुलस्स, किं न हवन्ति सुरभिकुसुमेसु किमिओ[२९६] । ता निरू-
वावेहि ताव केणइ पयारेण तस्स गेहं ति । तओ 'जुत्तमेयं' १०
ति चिन्तिऊण समाणत्तं चण्डसासणेण करणं[२९७] । भणिया य
कारणिया[२९८] । नयरमहन्तगेहिं सह, घेत्तूण चन्दणसत्थवाहभ-
ण्डारियं, पलोएह चक्कदेवस्स गेहे तं पणट्ठं रित्थं ति । तओ
'किमेइणा असंसावणिज्जेणं, अहवा आएसगारिणो अम्हे' त्ति
मन्तिऊण, मेलविय नयरमहन्तगे, घेत्तूण चन्दणसत्थवाहभण्डा- १५
रियं, जाममेत्ते वासरे समागया मे गेहं पहाणनियरजणाहिट्ठिया
कारणिय[२९९] त्ति । पुच्छिओ य तेहिं अहं । सत्थवाहपुत्त, न ते
किंचि केणइ एवंजाइयं रित्थं संववहारवडियाए उवणीयं ति ।
तओ मए असंजायसङ्केण भणियं 'नहि नहि' त्ति । तेहिं
भणियं । न तए कुप्पियव्वं; रायसासणमिणं, जं ते गेहमवलो- २०

---

२९६. कृमयः । २९७. करणं राजप्रयुक्तं गृहगवेषणं । २९८. कारणिकाः । पुररक्षकाः राज्याधिकारिणः । २९९. प्रधाननगरज-नाधिष्ठिताः कारणिकाः ।

इयव्वं ति । मए भणियं । न एत्थ अवसरो कोवस्स, पया-
परिरक्खणनिमित्तं समारम्भो देवस्स । तओ पविट्ठा मे गेहं
सह नयरवुड्ढेहिं रायपुरिसा । अवलोइयं च तेहिं नाणापयारं
दविणजायं, दिट्ठं च पयत्तट्ठावियं[३००] चन्दणनामङ्कियं हिरण्ण-
५ वासणं,[३०१] नीणियं बाहिं,[३०२] दंसियं चन्दणभण्डारियस्स ।
अवलोइऊण सदुक्खमिव भणियं च तेण । अणुहरइ ताव एयं,
न उण निस्संसयं वियाणामि त्ति । कारणिहिं भणियं । वाएहि
ताव अवहरियनिवेयणापत्तगं,[३०३] किं तत्थ इमं ईइसं अभिलि-
हियं न व त्ति । वाइयं पत्तगं, दिट्ठमभिलिहियं । सज्झसी-
१० भूया[३०४] नायरकारणिया । भणियं च तेहिं । सत्थवाहपुत्त,
कुओ तुह इमं । तओ मए वि चिन्तियं । कहं सब्भावठा-
वियं मित्तनासं पयासेमि । मा नाम तेणावि कहिंवि एसो
एवं चेव समासाइओ भवे । ता कहं नियपाणबहुमाणओ मित्त-
पाणे परिच्चयामि[३०५] त्ति । चिन्तिऊण भणियं मए 'नियगं
१५ चेव एयं' ति । तेहिं भणियं । कहं चन्दणनामङ्कियं । मए
भणियं । न याणामो, कहिंचि वासणपरावत्तो भविस्सइ । तेहिं
भणियं । किंसंखियं किं वा हिरण्णजायमेत्थं ति । मए भणियं ।
न सुट्ठु सुमरामि, सइं चेव जोएह[३०६] । कारणिएहिं भणियं ।

---

३००. प्रयत्नस्थापितं । महता यत्नेन रक्षितं । ३०१. हिरण्यपात्रं । 'वासणं' पात्रं । गुर्जरभाषायामपि पात्रं 'वासणं' इति उच्यते । ३०२. नीतं बहिः । 'णिणइ' नयतेः प्राकृतधात्वादेशः । ३०३. वाचय तावत् अपहृतनिवेदनापत्रकं । ३०४. साध्वसीभूता । ३०५. तावत् कथं निजप्राणबहुमानतो मित्रप्राणान् परित्यजामि । ३०६. पश्यत ।

वाएह पत्तगं, किंदविणजुत्तं किंसंखियं वा तं चन्दणसत्थवाहवासणं ति। वाइयं पत्तगं जाव दीणारदविणजुत्तं दससहस्ससंखियं च तओ छोडावियमणेहिं[307] वासणं, मिलिओ पत्तगत्थो। विम्हिया नागरकारणिया। परिचिन्तियं च तेहिं। कहं अप्पडिहयचक्कसत्थवाहपुत्ते चक्कदेवे एवं भाविस्सइ त्ति। पुणो वि ५ पुच्छिओ। सत्थवाहपुत्त, नरिन्दसासणमिणं; ता कहेहि फुडत्थं, 'कुओ तुह इमं' ति। तओ मए तं चेवाणुचिन्तिऊण तं चेव सिट्ठं ति। तेहिं चिय 'धिरत्थु देव्वस्स' त्ति भणिऊण मन्तियं। अन्नं पि ते न किंचि परसन्तियं गेहे चिट्ठइ। मए भणियं। न किंचि। तओ तेहिं पत्तगं वाइऊण सविसेसमवलोइयं १० मे गेहं, दिट्ठं च जहावाइयं निरवसेसमेव रित्थं। एत्थन्तरंमि य कुविया ममोवरि आरक्खगा। नीओ तेहिं नरवइसमीवं। साहिओ वुत्तन्तो चण्डसासणस्स। भणिओ म्हि राइणा। सत्थवाहपुत्त, विन्नाओभयलोयमग्गो तुमं, ता न तुह एयमेरिसमसाहुचरियमसंभावणिज्जं संभावेमि १५ त्ति। तओ मए तं चेव चिन्तिऊण बाहजलभरियलोयणेणं न किंपि जंपियं नरवइपुरओ त्ति। तओ राइणा समुप्पन्नासद्धेणावि तायबहुमाणओ असरिसं वयणमभासिऊण कयत्थणं चाकाऊण[308] निव्विसओ समाणत्तो म्हि, नीणिओ य रायपुरिसेहिं नयराओ, मुक्को य नयरदेवयायणसमीवे। पडिनियत्ता २० रायपुरिसा। समुप्पन्ना य मे चिन्ता। किमेइहमेत्तपरिभवभायणेणं अज्ज वि जीविएणं। ता एयंमि नयरदेवयायणसमा-

---

३०७. मोचितं एतैः कारणिकैः पात्रं । ३०८. कदर्थनां च अकृत्वा ।

सहं नग्गोहपायवे उल्लम्बेमि[३०९] अप्पाणं ति। चिन्तिऊण पयट्टो नग्गोहसमीवं[३१०]। एत्थन्तरंमि य कहिंचि आभोइऊण इमं वइयरमोहिणा समुप्पणा ममोवरि नयरदेवयाए अणुकम्पा[३१०]। आवेसिऊण रायजणणिं साहियं जहट्ठियमेव एवं तीए राइणो। भणिओ य राया इमाए मइलणाए[३११] असुरांमि नयरुज्जाणासन्ने नग्गोहपायवे उब्बन्धणेण अत्ताणयं परिच्चइउं ववसिओ चक्कदेवो। ता लहुं निवारेहि तं संमाणिऊण य पवेसेहि नयरं ति। तओ कोहनेहाउलयाए संकिण्णं रसमणुहवन्तो राया 'अरे गेण्हह दुरायारं जन्नदेवं' ति आइसिऊण पहाणवारूयारूढो[३१२] समं अहासन्निहियपरियणेणं तुरियतुरियं निग्गओ नयराओ, पत्तो य नयरुज्जाणं। दिट्ठो य अहं राइणा नग्गोहपायवसाहागओ उत्तरीयनिबद्धपासंमि ढोइयाए[३१३] सिरोहराए अत्ताणयं पवाहिउकामो त्ति। तओ सो दूरओ चेव संभमसाइसयनिव्वडियसारं 'भो चक्कदेव, मा साहसं मा साहसं' ति भणमाणो सिग्घयरताज्जियाए वारूयाए समल्लीणो पायवसमीवं। सयमेव अवणीओ पासओ, गेण्हिऊण य करंमि ठाविओ अहं तेण वारूयापिट्ठियाए, भणिओ य सबहुमाणं।

---

३०९. उल्लम्बयामि। वस्त्रैकप्रान्तेन दृढं गलनिबंधनं कृत्वा अञ्चलान्तरं तु वृक्षे निबध्य अन्तरालस्थितो भूत्वा श्वासनिरोधेन प्राणत्यागं करोमि। ३१०. अत्रान्तरे च कथंचित् दृष्ट्वा (आभोग्य) इमं व्यतिकरं अवधिज्ञानेन समुत्पन्ना ममोपरि नगरदेवताया अनुकम्पा। ३११. देव्या। 'मेलडी' इति गुर्जरभाषायां एतादृश्याः ग्रामदेवतायाः अभिधानं वर्तते। ३१२. 'वारूया' हस्तिन्यर्थे देश्यः प्रयोगः। प्रधानहस्तिन्यारूढः। ३१३. ढौकितया उपस्थापितया शिरोधरया।

भो सत्थवाहपुत्त, शुत्तं नाम भवओ मए वि पुच्छियस्स सब्भा-
वासाहणं । तओ मए चिन्तियं । हन्त किमेयं ति, पयासियं
भविस्सइ केणइ मित्तगुज्झं । एयन्तरंमि य भणियं राइणा ।
भो सत्थवाहपुत्त, साहिओ मम एस वइयरो अम्बं पविसिऊण
भयवईए नयरदेवयाए, जहा निद्दोसो तुमं दोसयारी य एत्थ ५
दुरायारो जन्नदेवो । ता खामियव्वं तुमए, जं मए अमुणियपर-
मत्थेणं कयत्थिओ सि त्ति । तओ मए ' हन्त संपत्तो वसणं
जन्नदेवो ' त्ति चिन्तिऊण भणिओ राया । देव, रायधम्मोऽयं,
पयापरिक्खणसमुज्जयस्स नत्थि दोसो देवस्स । जन्नदेवमूल-
सुद्धिं[३१४] पि गवेसेउ देवो, न तंमि महाणुभावे अणायरणं १०
संभावीयइ । राइणा भणियं । गविट्ठा मूलसुद्धी, साहियं
भयवईए ' सव्वमिणं तेण पावेण ववसियं ' ति । साहियं
देवयाकहियं राइणा । ठियं च मे चित्ते तुह दोसपयासणेणं
ति भणिऊण साहिओ जन्नदेवकहियवुत्तन्तो । तओ मए चिन्तियं ।
हन्त किमेयं असंभावणिज्जं । एयन्तरंमि य भणिओ रायपुरि- १५
सेहिं बन्धिऊण जन्नदेवो, निवेइओ राइणो । भणियं च तेण ।
अरे एयस्स जिब्भं छिन्दिऊण उप्पाडेह लोयणाइं । विसण्णो
जन्नदेवो । तओ मए चलणेसु निवडिऊण विन्नत्तो राया । देव,
मम एस अवराहो खमीयउ, मुच्चउ जन्नदेवो । राइणा भणियं ।
सत्थवाहपुत्त, न जुत्तमेयं; दुरायारो खु एसो, ता अन्नं विन्नवेहि २०
त्ति । मए भणियं । देव, अलमन्नेणं ति; अह ममोवरि बहु-

---

३१४. यज्ञदेवमूलकारणविशदगवेषणा ।

आणो देवस्स, ता इमं चेव संपाडेउ देवो । राइणा भणियं । अलङ्घणीयवयणो तुमं सि; तुमं चेव जाणासि । तओ मए 'देवपसाओ' त्ति भणिऊण निवडिओ चलणेसु । मोयाविओ जन्नदेवो, पेसिओ य अहं राइणा निययभवणं । तओ सम्मा-
५ णिऊण महया विभूईए गओ सभवणं ति । जाओ य लोय-वाओ, अहो जन्नदेवस्स जहन्नत्तं[२१५] । समुप्पन्नो य मे निव्वेओ । पेच्छ, ईइसाणं पि मित्ताणं ईइसो परिणामो त्ति । अहो असारया संसारस्स, विचित्तया कम्मपरिणईए, दुलक्खाणि पाणिचित्ताणि । ता न याणामो किमेत्थ जुत्तं ति ॥

१० एत्थन्तरंमि य समागओ तत्थ सुगिहियनामो अग्गिभूई नाम गणहरो । ठिओ य नयरुज्जाणे । दिट्ठो मए बाहिरिया-गएणं । जाओ य मे तं पइ बहुमाणो, पणमिओ य सो मए, धम्मलाभिओ य तेणं, उवविट्ठो तस्स पायमूले । पुच्छिओ भयवं सव्वदुक्खविउडणसमत्थं धम्मं । साहिओ भगवया खमा-
१५ इगो साहुधम्मो । तं च सुणमाणस्स समुप्पन्ना देसविरइप-रिणई, पवड्ढमाणसंवेगस्स जाओ भवविरागो । चिन्तियं च मए । अलं संसारपवड्ढणामेत्तफलेणं इमिणा परिकिलेसेणं, पव-ज्जामो पवज्जं ति ।

एत्थन्तरंमि य गलिओ कम्मसंघाओ पयलिया बन्धण-ट्ठिई, विहाडियं अत्तविरिएणं, समुप्पन्ना सव्वविरइपरिणइ त्ति ।
२० कहावसाणे य विन्नत्तो मए भयवं गुरू । अणुग्गिहीओ अहं भयवया, विरत्तं च मे चित्तं भवपवञ्चाओ, ता आइसउ भयवं

२१५. जघन्यत्वं नीचतां ।

किं मए कायव्वं ति । तओ तेण सुयसयत्ताणिणा मम भावं वियाणिऊण भणियं । जुज्जइ भवओ महापुरिससेवियं समणत्तणं काउं ति । तओ मए तस्स समीवंमि चेव पवन्नं समणत्तणं परिवालियं च विहिणा । तओ अहाउयं पालिऊण कालमासे कालं किच्चा देहं चइऊण नवसागरोवमाउ वेमाणियत्ताए उववन्नो म्हि बम्भलोए, इयरो वि य जन्नदेवो तिसागरोवमठिई सक्करप्पभाए नारगो त्ति । तओ अहमहाउयं पालिऊण देवलोगाओ चुओ समाणो इहेव विदेहे गन्धलावईविजए रयणपुरे नयरे रयणसागरस्स सत्थवाहस्स सिरिमईए भारियाए कुच्छिसि पुत्तत्ताए उववन्नो त्ति । इयरो वि य तओ नरगाओ उव्वट्टिऊण आहेडगसुणओ[316] भविय मरिऊण तिसागरोवमाऊ तत्थेव उववज्जिऊण तओ य उव्वट्टो नाणातिरिएसु आहिण्डिऊण तत्थेव रयणपुरे तायघरदासीए नम्मयाभिहाणाए सुयत्ताए उववन्नो त्ति । उचियसमयंमि जाया य अम्हे, पत्ता य बालभावं । पइट्ठावियाइं[317] नामाइं मज्झं चन्दसारो इयरस्स अणहगो त्ति । पत्ता य जोव्वणं । कओ मए दारसंगहो एवं च विसयासत्ता चिट्ठामो । पुव्वभवब्भासओ य न इमस्स ममोवरि वद्धणापरिणामो अवेइ । अन्नया य आगओ तत्थ मासकप्पविहारी भयवं विजयवद्धणायरिओ । पवन्नो य मए इमस्स पायमूले सावगधम्मो । अन्नया य तं पुरं दीहदण्डजत्तागए नरवइंमि[318] गाम-

---

३१६. आखेटकशुनकः । ३१७, प्रतिष्ठापितानि । ३१८, दीर्घदण्डयात्रागते नरपतौ । दुर्दान्तसामन्तराज्यादिविजयार्थं तेभ्यश्च करग्रहणार्थं या यात्राऽऽरभ्यते सा दण्डयात्रा ।

न्तरगएसु अम्हेसु विञ्झकेउनामेण सवरसेणावइणा हयविहयं[३१९] काऊण अवणीओ कोइ लोगो । सुयं च अम्हेहिं । समागया तं पुरं । दिट्ठं च मसाणागारमणुगरिन्तं[३२०] । गवेसावियं माणुसं जाव सव्वमेव धरइ नवरं चन्दकन्ता मे भारिया अवहड त्ति । तओ समुप्पन्ना से अरई, जाया य चिन्ता । हा कहं सा तवस्सिणी ममादिट्ठविओगा पाणे धारिस्सइ त्ति । एत्थन्तरंमि य भणिओ देवसम्माभिहाणेणं वुड्ढमाहणेणं । सत्थवाहपुत्त, मा संतप्प । पुणो वि एयंमि चेव विसए सिरित्थलाभिहाणाओ सन्निवेसाओ एवं चेव सवरेहिं अवणीओ जणो आसि । सो निरवसेसो अखण्डियचरित्तसव्वस्सो महया दविणजाएण मुक्को त्ति । तओ अहं एयमायण्णिऊण अइक्कन्तेसु कइवयदिणेसु सभूमिमुवगएसु सवरेसु अणहगदुइओ[३२१] घेत्तूण सव्वसारं दविणजायं सुसणिद्धसंभियं[३२२] च पाहेयं पयट्टो चन्दकन्ताविमोक्खणनिमित्तं ति ॥

इओ य तीए मम विओगविहुराए चारित्तखण्डणासङ्किणीए य कहिंचि सुण्णगामासन्नकूवयडावासियाए सवरवाहिणीए निसाचरमसमयंमि पवत्ते य पयाणगकोलाहले पेरन्तरक्खणावावडेसु सवरसंघाएसु जीवियनिरवेक्खाए तंमि चेव जिण्णकूवंमि पवाहिओ अप्पा[३२३] । पडिया य जलमज्झे न मया[३२४] य जलप्पभावेणं । तओ तग्गयं चेव पडिकूवगमहिट्ठिऊण चिट्ठिउमारद्धा[३२५] ।

---

३१९. हतनिहतं विनष्टं । ३२०. दृष्टं च श्मशानाकारमनुकुर्वत् । तथा चेदं विनष्टं पुरं यथा श्मशानमिवादृश्यत् । ३२१. 'अणहग' इत्येतन्मित्रं द्वितीयः यस्य सः । ३२२. सुस्निग्धसंभृतं । ३२३. तस्मिन्नेव जीर्णकूपे प्रवाहितः आत्मा । ३२४. मृता । ३२५. प्रतिकूपमधिष्ठाय स्थातुमारब्धा ।

किच्छपाणा[321] य जीवियसेसेणं चेव जाव पाणे धारेइ, ताव पत्ता अम्हे समुद्देसं । अणेहगस्स वि य पुव्वभवनिमित्तओ सयत्थसंदरिसणओ य समुप्पन्नो ममोवरि वञ्चणापरिणामो । चिन्तियं च णेणं ' कहमेसो वञ्चियव्वो ' त्ति । तओ सो अणेयविविप्पसमाउलियहियओ अहं च सुद्धसहावो त्ति एवं वच्चामो[327] । पाहेयदविणजायाणि य पत्तेयं हत्थगोयराणि हवन्ति । अन्नया य मम हत्थे पाहेयं तस्स दविणजायं ति । एवमणुगच्छमाणा पत्ता समुद्देसं, जत्थ सा चन्दकन्ता चिट्ठइ । दिट्ठो य सो कूवो । एत्थन्तरंमि य अत्थमिओ सहस्सरस्सी, लुलिया सञ्झा । तओ चिन्तियमणहगेणं ।, हत्थगयं मे दविणजायं, विजणं च कन्तारं, समासन्नो य पायालगम्भीरो कूवो, पवत्तो य अवराहविवरसमच्छायगो[328] अन्धयारो । ता एयंमि एयं पक्खिविऊण नियत्तामो इमस्स थाणस्स त्ति, चिन्तिऊणं भणियं च तेण । सत्थवाहपुत्त, घणियं पिवासाभिभूओ म्हि । ता निहालेहि एयं जिण्णकूवं, किमेत्थ उदगं अत्थि नत्थि त्ति । तओ मए गहियपाहेयपोट्टलेणं[329] चेव निहालिओ कूवो । एत्थन्तरंमि य सुविसत्थहिययस्स लोयस्स विय मच्चू आगओ मम समीवमणहगो । सहसा पक्खित्तो तंमि अहमणहगेण, पडिओ य उदगमज्झे । नियत्तो य सो तओ विभागाओ ।

---

३२६ कृच्छ्रप्राणा । ३२७. व्रजामः । ३२८. अपराधविवरसमाच्छादकः । अपराधस्तु धूर्तमित्रस्य; विवरं कूपस्येति द्वयोरनयोः समानः आच्छादकः । अथवा तु अपराधः एव विवरः, तस्य समाच्छादकः । ३२९ गृहीतपाथेयबद्धग्रन्थिकेन । ' पोटली ' इति गुर्जरीभाषायाम् ।

अहमवि य ससंभन्तो लग्गो पडिकूवगेक्कदेसे। परामुट्ठा य भयविहलङ्घला[220] चन्दकन्ता, थीसहावओ[221] भयकायरा। भणियं च तीए 'नमो अरिहन्ताणं' ति। तओ पच्चभिन्नाओ सद्दो[222]। ऊससियं मे हियएणं। भणिया य सा 'अभय-मभयं जिणसासणरयाणं' ति। तीए वि य पच्चभिण्णाओ से सद्दो। रोविउं पउत्ता, समासासिआ सा मए, पुच्छिआ य वुत्तन्तं। साहिओ य तीए, मए वि य नियगो त्ति। भणियं च तीए। हा दुट्ठु कयं, अणहगेण[223]। मए भणियं। सुन्दरि, न दुट्ठु कयं परमोवयारी खु सो महाणुभावो, जं तुमं संजोइय[224] त्ति। अप्पनिद्दाण[225] य अइक्कन्ता रयणी, उग्गओ अंसुमाली। तओ मए दिन्नं चन्दकन्ताए पाहेयं। भणियं च तीए 'कहमहं तुमए अगाहियंमि गेण्हामि, त्ति। तओ मए नेहकायरं से हिययं कलिऊणमकाले चेव गहियं पाहेयं, भुत्तं च अम्हेहिं। तओ चिन्तियं मए। केण पुण उवाएण अम्हे इमाओ भवसमुद्दाओ विव कूवगाओ उत्तरिस्सामो त्ति। एवं च चिन्तयन्ताणं कइवयदिणेसु खीणं पाहेयं, पणट्ठा जीवियासा। जाया य से चिन्ता। कहं पाविऊण जिणमयं अकाऊण पव्वज्जं अकयत्थो मरिस्सामि त्ति। एत्थन्तरंमि फुरियं से वामलोय-णेणं ममावि दाहिणेणं[226] जंपियं च तीए 'अज्जउत्त, वामं मे लोयणं फुरियं' ति। तओ साहिओ से मए हिययसंकप्पो

---

२२०. भयविह्वला। २२१. स्त्रीस्वभावतः। २२२. ततः प्रत्यभिज्ञातः शब्दः। २२३. हा दुष्टं कृतं अणहगेन। २२४. परमोपकारी खलु सः महानुभावः यत्त्वं दृष्टा। २२५. अल्पनिद्राणां। २२६. अत्रान्तरे स्फुरितं तस्या वामलोचनेन ममापि दक्षिणेन।

इयरचक्खुफुरणं च समासासिया य एसा । सुन्दरि, इमेहिं निमित्तविसेसेहिं अवस्स अम्हाणं न चिरकालाणुसारी एस किलेसो, ता न तुमए संतप्पियव्वं ति । पडिस्सुयमिमीए । एवं च जाव अहोरत्तं निवसामो, ताव समागओ सवररायहाणीओ रयणपुरनिवासिणो नन्दिवद्धणाभिहाणस्स सत्थवाहस्स ५ सन्तिओ[३३७] रयणपुरगामी चेव सत्थो त्ति । उयगनिमित्तं च समागया पुरिसा । गहिऊण रज्जणा[३३८] दिट्ठाइं अम्हे इमेहिं । निवेइयं सत्थवाहस्स । कयमहियापओएणं[३३९] समुत्ताराविया इं तेण, पच्चभिन्नायाणि य । पुच्छियाइं वुत्तन्तं, साहिओ वित्थरेणं । तओ पत्थियाइं रयणउरं जाव अइक्कन्तेसु पञ्चसु पयाण- १० एसु परिवहन्ते सत्थे रायवत्तणीओ[३४०] नाइदूरदेसभाए दिट्ठो कङ्कालमेत्तसेसो वामपासावडियदविणजाओ केसरिणा दीहनिद्दावसमुवणीओ अणहगो त्ति । दविणोवलम्भेण पच्चभिन्नाओ अम्हेहिं । तओ तं तहाविहविवागं पेच्छिऊण समुप्पन्नो मे विवेगो । खओवसममुवगयं चारित्तमोहणीयं[३४१] । संजाओ सय- १५ लजीवलोयदुल्लहो चरणपरिणामो[३४२] । तओ अहं तहाविहपवड्ढमाणपरिणामो चेव आगओ सनयरं । पवन्नो य जहाविहीए विजयवद्धणायरियसमीवे पव्वज्जं । अहाउयमणुपालिऊण विहिणा य मोत्तूण देहं उववन्नो सोलससागरोवमाउ वेमाणियत्ताए महासुक्कप्पंमि, इअरो वि य अणहगो सीहयावाइयसरीरो सत्त- २०

---

३३७. 'सन्तिओ' इति संबन्ध्यर्थे देश्यः प्रयोग । ३३८. रज्जुः । ३३९. कृतमधिकाप्रयोगेण । ३४०. राजमार्गतः । ३४१. क्षयोपशममुपगतं चरित्रमोहनीयं । ३४२. संजातः सकलजीवलोकदुर्लभः चरणपरिणामः ।

सागरोवमट्ठिई वालुगप्पहाए नारगो त्ति । तओ अहमहाउयं पालिऊण देवलोगाओ चुओ समाणो इहेव जम्बुद्दीवे दीवे भारहे वासे रहवीरउरे नयरे नन्दिवद्धणस्स गाहावइस्स सुन्दरीए भारियाए कुच्छिसि पुत्तत्ताए उववन्नो म्हि । इयरो
५ वि तओ नरगाओ उव्वट्टिऊण विञ्झगिरिपव्वए अणेगसत्तवावायणपरो सीहत्ताए उववन्नो । तओ सीहत्ताए उववज्जिऊण पुणो वि मरिऊण सत्तसागरोवमाउ तत्थेव उववज्जिय तओ य उव्वट्टो नाणातिरिएसु आहिण्डिय तत्थेव नयरे सोमसत्थवाहस्स नन्दिमईए भारियाए पुत्तत्ताए उववन्नो त्ति । उचियसमयम्मि
१० जाया अम्हे, पत्ता बालभावं । पइट्ठावियाइं नामाइं मज्झ अणङ्गदेवो, इयरस्स धणदेवो त्ति । आ बालभावओ[२४३] जाया पिई मम सब्भावओ, इयरस्स कइयवेणं[२४४] । कुमारभावम्मि य पत्तो मए देवसेणगुरुसमीवे सव्वन्नुभासिओ धम्मो । पत्ता य जोव्वणं । सन्ते वि पुव्वपुरिसज्जिए दविणजाए अभिमाणओ
१५ 'किमणेण पुव्वपुरिसज्जिएणं' ति दव्वसंगहनिमित्तं गया रयणदीवं । विढत्ताइं[२४५] रयणाइं । कया संजुत्ती[२४६] । पयट्टा नियदेसमागन्तुं । एत्थन्तरम्मि य पुव्वकयकम्मदोसेण चिन्तियं धणदेवेण । कहं पुणो वञ्चियव्वो एस अणङ्गदेवो । वियप्पिया य तेण अणेगे मिच्छावियप्पा[२४७] । ठाविओ सिद्धन्तो । अवा-
२० वाइओ एस न तीरए[२४८] वञ्चिउं ति, ता वावाएमि एयं । परिचिन्तिओ उवाओ 'भोयणे से विसं देमि' त्ति । अन्नया

२४३. आ बालभावतः । २४४. कैतवेन । २४५. अर्जितानि । २४६. सांयात्रिकत्वं गमनोद्यतत्वम् । २४७. मिथ्याविकल्पाः । २४८. तीरयति शक्नोति ।

य सत्थिमईसन्निवेसमणुपत्ताणं[३४९] भोयणनिमित्तं गओ धणदेवो हट्टमग्गं । कारावियं च तेण भोयणं, पक्खित्तं च एगंमि लड्डुगे[३५०] विसं । चिन्तियं च तेणं 'एयं से दाहामि'[३५१] त्ति । आगच्छन्तस्स अणेगवियप्पावहरियचित्तस्स संजाओ विवज्जओ[३५२] । भोयणवेलाए गहिओ तेण विसलड्डुगो, दिन्नो ममं च इयरो ५ त्ति । पभुत्ता अम्हे जाव थेववेलाए चेव थारिओ[३५३] धणदेवो । तओ 'किमेयं ति' आउलीहूओ अहं जाव किंकायव्वमूढो थेवकालं चिट्ठामि, ताव अच्चुग्गयाए विसस्स विचित्तयाए कम्मपरिणामस्स उवरओ धणदेवो । जाया मे चिन्ता 'हा केण उण एयं ववसियं' ति । तओ असुणियवुत्तन्तो महासोयाभि- १० भूयमाणसो आगओ सनयरं । सिट्ठो वुत्तन्तो तस्स माणुसाणं । विइण्णं च तेसिं अब्भहिययरं रयणजायं । सेसरयणजायं पि य जहाणुरूवं कुसलपक्खे निउञ्जिऊण[३५४] तन्निव्वेएण चेव तयप्पभिइमज्झायविसयसङ्गो पवन्नो देवसेणायरियसमीवे पव्वज्जं ति । परिवालिऊण अहाउयं विहिणा य मोत्तूण देहं पाणयंमि कप्पे १५ उववन्नो एगूणवीससागरोवमाऊ देवो त्ति, इयरो वि विसमरणानन्तरं पङ्कप्पभाए पुढवीए नवसागरोवमाऊ नारगो त्ति ॥ तओ अहमहाउयं अणुपालिऊण चुओ समाणो इहेव जम्बुद्दीवे दीवे एरावए[३५५] खेत्ते हत्थिणाउरे नयरे हरिनन्दिस्स गाहावइस्स

३४९. 'स्वस्तिमती' ति संनिवेशविशेषाभिधानमनुप्राप्तानाम् । ३५०. लड्डुके मोदके । ३५१. दास्यामि । ३५२. विपर्ययः । ३५३. स्तब्धीकृतः । ३५४. नियुज्य । ३५५. ऐरावते क्षेत्रे ।

लच्छिमईए भारियाए कुच्छिंसि पुत्तत्ताए उववन्नो । इयरो वि तओ नरगाओ उव्वट्टिय उरगत्तणं[३५६] पाविऊणमणेगसत्तवावायणपरो दावाणलदड्ढदेहो मरिऊण तीए चेव पङ्कप्पभाए पुढवीए किंचूणदससागरोवमाऊ नारगो होऊण तओ उव्वट्टो तिरिएसु आहिण्डिय तंमि चेव हत्थिणाउरे इन्दनामस्स वुड्ढसेट्ठिस्स नन्दिमईए भारियाए कुच्छिंसि पुत्तत्ताए उववन्नो त्ति । उचियसमयंमि जाया अम्हे । पइट्ठावियाइं नामाइं मज्झं वीरदेवो, इयरस्स दोणगो त्ति । पत्ता य कुमारभावं, समप्पिया य लेहायरियस्स । जाया य अम्हाणं पुव्ववण्णिया चेव पिई । तओ गहियकलाकलावेणं मए पडिवन्नो माणभङ्गगुरुसमीवे जिणदेसिओ धम्मो, ममोवयारवञ्चणकुसलेण दव्वओ दोणएणावि । तओ य मे धम्माणुराएण तप्पभिइं तं पइ समुप्पन्ना थिरयरा पिई । समप्पियं से पभूयं दविणजायं । भणिओ य एसो, 'ववहरह अणिन्दिएण मग्गेण' । तओ सो ववहरिउमारद्धो । विढत्तं[३५७] च तेणं पभूयं दविणजायं । एत्थन्तरंमि पुव्वकयकम्मवासणादोसेण जाओ से ममोवरि अहिगो वञ्चणापरिणामो चिन्तियं च तेणं । अज्जियं पभूयं दविणजायं, भागिओ य वीरदेवो एयस्स । ता केण उण उवाएण वञ्चियव्वो एसो, न य मुणइ जहट्ठियं णे कोइ ववहारं । ता किं अवलम्बामि । अहवा एयंमि परिपन्थगे[३५८] न मे अलियवयणं निव्वहइ । ता वावाएमि एयं । तओ 'जमहं भणिस्सामि, तं चेव अग्घ-

---

३५६. उरगत्वं । ३५७. अर्जितं । ३५८. परिपंथके शत्रौ । सति एतस्मिन् परिपन्थके इत्येषा सतिसप्तमी ।

स्सइ[359] त्ति संपहारिऊण पारद्धो तेण समुवयारो । काराविओ महन्तो पासाओ, उवरिभूमिभाए य तस्स अणियमियखीलजालो निज्जूहगो[360] । चिन्तियं च तेणं । वीरदेवं पासायपवेसनिमित्तं निमन्तिऊण दंसेमि से निज्जूहगं । तओ सो रम्मदंसणीययाए निज्जूहगस्स सहसा आरोहिइस्सइ । तओ य तन्निवडणेण निवडिओ समाणो न भविस्सइ त्ति । एवं च कए समाणे लोयवाओ वि परिहरिओ होइ । संपाइयं तेण जहासमीहियं । भुत्तुत्तरकालंमि य आरूढा दुवे वि अम्हे सपरिवारा पासायं[361] । एयन्तरंमि पणट्ठा से मई । मम दंसणनिमित्तं केवलो चेवारूढो निज्जूहगं । जाव य नारोहामि अहयं, ताव निवडिओ । हाहारवं करेमाणो समोइण्णो अहयं जाव दिट्ठो पञ्चत्तमुवगओ दोणगो त्ति । समुप्पन्नो मे निव्वेओ । चिन्तियं मए । धिरत्थु जीवलोयस्स, एयमवसाणं संसारचेट्ठियं । तओ अहं तस्स मयकिच्चं काऊण[362] तन्निव्वेएण चेव पडिवन्नो माणभङ्गगुरुसमीवे समणलिङ्गं । परिवालिऊण अहाउयं उववन्नो हेट्ठिमोवरिमगेवेज्जए[363] किंचूणपणुवीससागरोवमाउ देवो; इयरो वि दोणओ तहाविहरुद्दज्झाणोवगओ धूमप्पभाए पुढवीए दुवालससागरोवमाउ नारगो त्ति ॥ तओ अहं सुराउय-

---

३५९. अधिरक्ष्यति अधिरोक्ष्यति । ३६०. निर्यूहः=नीव्रम् । दे. ना. मा. (४-२८) 'णिज्जूहो अ णिव्वम्मि' ॥ ३६१. भुक्तोत्तरकाले प्रासादं द्वौ अपि आवां सपरिवारौ प्रासादं । ३६२. मृतकार्यं कृत्वा । ३६३. अधोगतोपरितनग्रैवेयकयोः । ग्रैवेयको विमानविशेषः ॥

मणुभुञ्जिऊण चुओ समाणो इहेव जम्बुद्दीवे दीवे एत्थ चेव विजए चम्पावासे नयरे माणिभद्दस्स सेट्ठिस्स हारिणीए भारियाए कुच्छिंसि पुत्तत्ताए उववन्नो, जाओ य उचियसमएणं। पइट्ठावियं मे नामं पुण्णभद्दो त्ति। पढमं च किल मए
५ घोसमुच्चारयन्तेण 'अमर' त्ति संलत्तं। अओ दुइयं पि मे नामं अमरगुत्तो त्ति। सावयगिहुपपत्तीए य आ बालभावओ चेव पवन्नो मए जिणदेसिओ धम्मो। एत्थन्तरंमि य इयरो वि तओ नरगाओ उव्वट्टिऊण[३६४] सयंभुरमणे समुद्दे महामच्छो भविय अच्चन्तपावदिट्ठो मओ समाणो तीए चेव धूमप्पभाए
१० दुवालससागरोवमाउ चेव नारगो होऊण उव्वट्टो समाणो नाणातिरिएसु आहिण्डिय तंमि चेव नयरे नन्दावत्तस्स सेट्ठिस्स सिरिनन्दाए भारियाए कुच्छिंसि धूयत्ताए उववन्नो, जाया य उचियसमएणं। पइट्ठावियं च से नामं नन्दयन्ति त्ति। पत्ता य जोव्वणं विइण्णा य मज्झं। निव्वत्तियं पाणिग्गहणं।
१५ समुप्पन्नो य मे तं पइ सिणेहो, तीए वि य तहेव। एवं च विसयसुहमणुहवन्ताणं गओ कोइ कालो। पुव्वकयकम्मदोसेण य से ममोवरि वञ्चणापरिणामो नावेइ, जेण समप्पियसव्वघरसारा वि मायाए ववहरइ। साहियं च मे परियणेणं, न उण पत्तियामि[३६५] त्ति। अन्नया य साहियं[३६६] मे तीए। जहा।
२० पणट्ठं सव्वसारं कुण्डलजुयलं। तं पुण सयं चेव अवहरिऊण समाउलीभूया[३६७]। भणिया य तओ मए। सुन्दरि थेवमेयं ति,

---

३६४. उद्वृत्य। ३६५. प्रत्येमि प्रत्ययं विश्वासं करोमीत्यर्थः। ३६६. कथितं। ३६७. समाकुलीभूता।

किमेइहमेत्तेणं संरम्भेण[३६८]। अहं ते कुण्डलजुयलं कारावेमि। काराविय कुण्डलजुयलं। अइक्कन्तेसु कइवयदिणेसु अब्भङ्गण-वेलाए[३६९] समप्पियं से नामङ्कियमुद्दारयणं, संगोवियं च तीए निययाभरणकरण्डए। वत्ते य ण्हाणभोयणसमए काऊणमङ्गरायं परिगेण्हिऊण तम्बोलं असंजायासङ्केण चेव तओ करण्डगाओ ५ सइं चेव गहियं मए मुद्दारयणं। दिट्ठं च पुव्वनट्ठं सव्वसारं कुण्डलजुयलं। जाया मे चिन्ता 'किमेयं पुणो लद्धं' ति। एत्यन्तरंमि ससज्झसा विय आगया नन्दयन्ती। दिट्ठं च तीए मज्झ हत्थंमि मुद्दारयणं। विलिया[३७०] सा। लक्खिओ से भावो। तओ अहं सिग्घमेव निग्गओ गेहाओ। चिन्तियं च १० तीए। दिट्ठं इमेण कुण्डलजुयलं। ता किमेत्थ कायव्वं। जायं मे लहुत्तं, पणट्ठो एसो वि। ता जाव सयणवग्गे वि मे लाघवं न उप्पज्जइ, ताव वावाएमि एयं ति। एसो य एत्थ उवाओ, सज्झयाणं से कम्मणजोगं पउञ्जामि[३७१]। कओ तीए केवलाए चेव अणेयमरणावहयदव्वसंजोएणं[३७२] जोगो। संठवन्ती य तमे- १५ गदेसे दट्ठा भुयङ्गमेणं। साहियं च मे पुरोहिएणं रुद्ददेवेणं। गओ अहं ससम्भन्तो गिहं। दिट्ठा य कसिणमण्डलावाविय-सरीरा[३७३] जीवियमेत्तसेसा नन्दयन्ती। तं च तहाविहं दट्ठूण

---

३६८ सुन्दरि, स्तोकमेतदिति किमेतावन्मात्रेण संरंभेण। ३६९. अभ्यञ्जनवेलायां स्नानकाले। ३७०. व्रीडिता लज्जिता। ३७१. प्रयुनज्मि। खटोपातनं (=वीप्रविघातकं) तस्मै कर्मयोगं (=वशीकरणप्रयोगं) प्रयुनज्मि। ३७२. अनेकमरणावहद्रव्यसंयोगेन। ३७३. कृष्णमंडलाप्लावितशरीरा।

समुप्पन्ना मे चिन्ता । धिरत्थु माइन्दजालसरिसस्स[२७४] जीव-
लोयस्स । बाहजलभरियलोयणेण च सगग्गयक्खरं भणिया
मए । सुन्दरि, किं ते बाहइ । जाव न जंपइ त्ति, तओ विस-
ण्णो अहं, पणट्ठा जीवियासा । तहावि गारुडिया एत्थ पमाणं,
५ अचिन्ता मन्तसत्ति ' त्ति सद्दाविया गारुडिया । दिट्ठा य
तेहिं । विसण्णा य ते । भणिओ य णेहिं । सत्थवाहपुत्त,
कालदट्ठा खु एसा न गोयरा मन्तस्स । ता न कुप्पियव्वं
तुमए त्ति भणिऊण निग्गया गारुडिया । तओ अक्कन्दणवि-
लवणवावडस्स[२७५] मे परियणस्स विमुक्का जीविएणं, कयं से
१० उद्धदेहियं[२७६] । तओ अहं तन्निव्वेएणं चेव पवड्ढमाणसंवेगो
' धिरत्थु जीवलोयस्स ' त्ति परिचिन्तिऊण य असारयं चइऊण
किलेसायासकारिणं सङ्गं पवन्नो पव्वज्जं ति । सा उण तवस्सिणी
तहा मरिऊण समुप्पन्ना तमप्पहाभिहाणाए नरयपुढवीए । आउं
च से इगवीसं सागराइं । एयं मे चरियं ति ॥ एयं च
१५ सोऊण संजाओ रायनायराणं निव्वेओ । पुच्छियं च राइणा ।
भयवं, को उण तीए भवओ य परिणामो भविस्सइ । भय-
वया भणियं । तीसे अणन्तसंसारावसाणे मुत्ती, मम उण
इहेव जम्मे त्ति ॥

तओ अहमेयमायण्णिऊण तस्स चेव भयवओ स-
२० मीवे अणेयनायरजणपरिगओ पवन्नो पव्वज्जं । एयं मे विसे-
सकारणं ति ॥

सीहकुमारेण भणियं । सोहणं ते निव्वेयकारणं । अह

२७४. मायेन्द्रजालसदृशस्य । २७५. आक्रन्दनविलपनव्यापृतस्य ।
२७६. और्ध्वदैहिकम् मरणान्तरक्रियाम् ।

कइगइसमावन्नरूवो उण एस संसारो, किंविसिट्ठाणि वा इह सारीरमाणसाणि सुहदुक्खाणि अणुहवन्ति पाणिणो, को वा एत्थ संसारचारगविमोयणसमत्थो भयवं धम्मो त्ति । धम्मघोसेण भणियं । वच्छ सुण, जं तए पुच्छियं ।

एत्थ ताव चउगइसमावन्नरूवो संसारो । गईओ पुण इमाओ । तं जहा । नरयगई तिरियगई मणुयगई देवगई । सुहदुक्खचिन्ताए पुण, कुओ संसारसमावन्नाणं जाइजरामरणपीडियाणं रागाइदोसगहियाणं विसयविसावहियचेयणाणं[३७७] च सत्ताणं सुहं ति । न किंचि सुहं, बहुं च दुक्खं । एत्थ मे सुण नायं ।

जह नाम कोइ पुरिसो धणियं दालिद्ददुक्खसंतत्तो ।
मोत्तूणं नियं देसं परदेसं गन्तुमारद्धो ॥ १७१ ॥
लंघेऊण य देसं गामायरनयरपट्टणसणाहं ।
थेवदियहेहि नवरं कहंचि पन्थाउ पब्भट्ठो ॥ १७२ ॥

पत्तो य सालसरलतमालतालावियउलतिलयनिचुलअंकोल्लकलम्बवञ्जुलपलाससल्लइतिणिसनिम्बकुडयनग्गोहरुइरसज्जज्जुणम्बजम्बुयनियरगुविलं दरियमयणाहखरनहरसिहरावायदलियमत्तमायङ्गकुम्भत्थलगलियबहलरुहिरारत्तमुत्ताहलकुसुमपयराविवियाविच्छिण्णभूमिभागं वणकोलसरहवसहपसयवग्घतरच्छच्छभल्लजम्बुयगयगवयसीहगण्डयाइरुट्ठदुट्ठसावयभीसणं दरियवणमहिसजूहसमालोडियासेसपल्ललजलुच्छलन्तुत्तत्थजलयरमुक्कनायबहिरियदिसं महाडविं[३७८] । तीए य तण्हाछुहाभिभूएण दरियवणदुट्ठसावयरवायण्णणु-

---

३७७. विषयविषापहृतचेतनानां । ३७८. अत्र च प्रासंगिकं वनवर्णनम् । 'गुविलं' गुपिलं गहनं । 'मयणाह' मृगनाथः सिंहः ।

त्तत्थलोयणेणं दीहपहपरिसमुप्पन्नसेयजलधोयगत्तेणं मूढदिसाचक्कं विसमपहखलन्तपयसंचारं परिब्भमन्तेण तेण दिट्ठो य पलयघणव-न्द्रसन्निहो निद्दवियाणेयपहियजणवड्डिउच्छाहो गद्दब्भगज्जियरवा-ऊरियवियडरण्णुद्देसो मग्गओ तुरियं धावमाणो उद्धीकउद्दण्डसुण्डो

५ वणहत्थि त्ति। तह य निसियकरवालवावडग्गहत्था विगराल-वयणकाया भीमट्टट्टहाससंजुत्ता असियवसणा पुरओ महादुट्ठ-क्खसि त्ति। तओ ते दट्ठूण मच्चुभयवेविरङ्गो अवलोइयसय-लदिसामण्डलो पुव्वदिसाए उदयगिरिसिहरसन्निहं निरुद्धसिद्ध-गन्धव्वमिहुणगयणपयारमग्गं महन्तं नग्गोहपायवं अवलोइऊण

१० परिचिन्तिउं पयत्तो। कहं

जइ नाम कहवि एयं रवितुरयखुरग्गछिन्नवणपत्तं।
नग्गोहमारुहेज्जा छुट्टेज्ज तओ गइन्दस्स ॥ १७३ ॥
इय चिन्तिऊण भीओ कुससूईभिन्नपायतलमग्गो[३७९]।
वेगेण धाविऊणं वियडं वडपायवं पत्तो ॥ १७४ ॥

१५ तं पेच्छिउं विसण्णो नग्गोहं गयणगोयराणं पि।
दुलङ्घणिज्जमुत्तुङ्गखन्धमारुहिउमसमत्थो ॥ १७५ ॥
ताव वणदुट्ठहत्थिं मन्थरगण्डालिजालपामुक्कं।
हुलियं समल्लियन्तं[३८०] दट्ठुं वडपायवुद्देसं ॥ १७६ ॥

'कोल' शूकरः। 'सरह' शरभ इति पशुविशेषः। 'पसय' मृगविशेषः। दे. ना. मा. (६-४) 'मिगविसेसम्मि पसओ अ'। 'सावय' श्वापदः। 'समालोडिय' संमथित। 'उत्तत्थ' उत्रस्त। ३७९. कुशसूचिभिन्नपादतलमार्गः। ३८०. 'हुलियं' शीघ्रम्। दे. ना. मा. (८-५९) 'हुलिअं सिग्घम्मि।' 'समल्लियन्तं' समालीनं।

अब्भहियभयपवेविरसव्वङ्गो जुण्णवयणतरलच्छं ।
एत्तो इओ नियन्तो पेच्छइ कूवं तणोछन्नं ॥ १७७ ॥
अह मरणभीरुएणं नग्गोहासन्नजिण्णकूवंमि ।
अप्पा निरावलम्बं मुक्को खणजीवलोहेण ॥ १७८ ॥
उत्तुङ्गभित्तिजाओ सरयम्भो[३८१] तंमि तत्थ य विलग्गो ।   ५
पडणाभिघायकुविए पेच्छइ य भुयङ्गमे भीमे ॥ १७९ ॥
चउसु वि तडीसु[३८२] दरिए विसलवसंवलियनयणसिहिजाले ।
उब्भडफडाकराले पवेल्लिरङ्गे डसिउकामे ॥ १८० ॥
फुंकारपवणविसुणियमवयच्छिय[३८३] वयणमयगर-   १०
रसहो[३८४] य ।
दिग्गयकरोरुकायं[३८५] कसिणं रत्तच्छिवीभच्छं ॥ १८१ ॥
जावेसो सरयम्भो ताव महं जीवियं ति चिन्तन्तो ।
अवयच्छइ उद्धमुहो पेच्छइ य सुतिक्खदाढिल्ले ॥ १८२ ॥
धवलकसिणे य तुरियं दुवे तहिं मूसए महाकाए ।   १५
निच्चं वावडवयणे छिन्दन्ते तस्स मूलाइं ॥ १८३ ॥
ताव वणवारणेण य विज्झाइ[३८६] नरं अपावमाणेणं ।
कुविएण विइण्णाइं घणियं[३८७] नग्गोहरुक्खंमि ॥ १८४ ॥
संचालियंमि तंमि य अवडोवरि वियडसाहसंभूयं[३८८] ।
खुडिऊण तंमि पडियं महुजालं जिण्णकूवंमि ॥ १८५ ॥   २०

---

३८१. शरस्तंभः । शरं तृणविशेषः । तस्य खंडः शरखंडः । ३८२. चतसृषु तटीषु । 'दरिए' दृप्तं । ३८३. अवगम्य । ३८४. वदनं अजगरस्य भुजंगस्य अधः च । ३८५. दिग्गजकरविशालकायम् । ३८६. कुम्भस्थलदन्तप्रहाराः वनवारणेण न्यग्रोधवृक्षे वितीर्णाः । ३८७. 'घणिअं' गाढं अत्यन्तं । दे. ना. मा. (५–५८) 'घणिअधरग्गा दढअप्पासेसु ।' ३८८. 'अवड' कूपः । दे. ना. मा. (१-५३) 'अवडो कूवारामेसु ।' हस्तिना संचालिते तस्मिन् ।

तो कुवियदुट्ठमहुयरिनियरडसिज्जन्तसव्वगत्तस्स ।
सीसंमि निवडिया कहवि नवरं जोएण महुबिन्दु ॥ १८६ ॥
ओयलिऊण य वयणं कहवि पविट्ठो य उत्तिमङ्गाओ ।
खणमासाइउमिच्छइ पुणो वि अन्ने निवडमाणे ॥ १८७ ॥
५ अगणेउमयगरोरगकरिमूसयविलयमहुयरिभयाइं ।
महुबिन्दुरसासायणगिद्धिवसा हरिसिओ जाओ[३८९] । १८८ ॥
भवियजणमोहविउडणपव्वलसच्चत्थमियसुदाहरणं[३९०] ।
परिगप्पियमेयस्स[३९१] य उवसंहारं निसामेह ॥ १८९ ॥
जो पुरिसो सो जीवो चउगइभमणं च रण्णपरियडणं ।
१० वणवारणो य मच्चू निसायरिं जाण तह य जरं ॥ १९० ॥
वडरुक्खो उण मोक्खो मरणगइन्दभयवज्जिओ नवरं ।
आरुहिउं विसयाउरनरेहि न य सक्कणिज्जो त्ति[३९२] ॥ १९१ ॥
मणुयत्तं पुण कूवो भुयङ्गमा तह य होन्ति उ कसाया ।
खइओ जेहि मणुस्सो कज्जाकज्जाइ न मुणेइ ॥ १९२ ॥
१५ जो वि य पुण सरथम्भो सो जीयं जेण जीवइ जीवो ।
तं किण्हधवलपक्खा खणन्ति दढमुन्दुरसमाणा[३९३] ॥ १९३ ॥
जाओ य महुयरीओ डसन्ति तं ते उ वाहिणो विविहा ।
अभिभूओ जेहि नरो खणं पि सोक्खं न पावेइ ॥१९४॥

न्यग्रोधवृक्षे, विकटशाखासंभूतं मधुजालं जीर्णकूपे पतितं । 'खुडिऊण'=क्षुत्त्वा भंक्त्वा । (सि. हे. ८. ४. ११६.) ३८९. अगणित्वा अजगरोरगकरिमूषकबिलकमधुकरीभयान् मधुबिंदुरसास्वादनगृध्यतावशात् हृष्टः जातः । 'गेहिअ' इति पाठान्तरं गृद्धिकार्यमित्यर्थे । ३९० 'पव्वल' प्रबलमित्यर्थे । ३९१. परिकल्पितमेतस्य । ३९२. आरोढुं विषयातुरनरैः न च शक्यः । ३९३. 'उन्दुर' मूषकः । दे. ना. मा. (१-१०२) टीकायां 'उन्दुरउच्चयशब्दावाखुनीवीवाचकौ संस्कृतसमौ ।'

घोरो य अयगरो जो सो नरओ विसयमोहियमणो त्ति।
पडिओ उ जंमि जीवो दुक्खसहस्साइ पावेइ ॥ १९५ ॥
महुबिन्दुसमे भोए तुच्छे परिणामदारुणे भणियं।
इय वसणसंकडगओ विबुहो कह महइ[३९४] भोत्तुं जे ॥
तो भे भणामि सावय विसयसुहं दारुणं मुणेऊणं। ५
चवलतडिविलसियं पिव मणुयत्तं भङ्गुरं तह य ॥ १९७ ॥
सुयणसंमागमसोक्खं चवलं जोव्वणं पिय असारं।
सोक्खनिहाणंमि सया धम्मंमि मइं दढं कुणसु ॥ १९८ ॥

सीहकुमारेण भणियं। भयवं, केरिसो धम्मो त्ति।
भगवया भणियं। सुण, खमाइगो। भणियं च। १०

खन्ती य मद्दवज्जवमोत्तीतवसंजमे य बोद्धव्वे।
सच्चं मोयं आकिंचणं च बम्भं च जइधम्मो ॥ १९९ ॥

तत्थ खन्ती नाम सम्मन्नाणपुव्वगं वत्थुसहावालोयणेण कोहस्स अणुदओ उदयपत्तस्स वा विफलीकरणं। एवं मद्दवया वि माणस्स अणुदओ उदयपत्तस्स वा विफलीकरणं। एवम- १५ ज्जवया वि मायाए अणुदओ उदयपत्ताए वा विफलीकरणं। एवं मुत्ती वि लोहस्स अणुदओ उदयपत्तस्स वा विफलीकरणं ति ॥ तवो पुण दुविहो बाहिरो अब्भिन्तरो य। बाहिरओ अणसणाइगो। भणियं च।

अणसणमूणोयरियावित्तीसंखेवओ रसच्चाओ। २०
कायकिलेसो संलीणया य बज्झो तवो होइ[३९५] ॥ २०१ ॥

अब्भिन्तरओ पुण पायच्छित्ताइओ। तं जहा।

---

३९४. इच्छति। सि. हे. ८. ४. १९२.। ३९५. अनशनं ऊनोदरिता वृत्तिसंक्षेपतः रसत्यागः। कायक्लेशः संलीनता (शरीरदीनां संगोपनं) च बाह्यं तपः भवति ॥

पायच्छित्तं विणओ वेयावच्चं[396] तहेव सज्झाओ ।
झाणं उस्सग्गो वि य अब्भिन्तरओ तवो होइ ॥ २०१ ॥

संजमो य सत्तरसविहो । भणियं च ।
पञ्चासववेरमणं पञ्चिन्दियनिग्गहो कसायजओ ।
५ दण्डत्तिगविरई संजमो उ इय सत्तरसभेओ ॥ २०२ ॥

सच्चं पुण निरवज्जभासणं ॥ सोयं च संजमं पइ निरुव-लेवया । आकिंचणं च धम्मोवगरणाइरेगेणमपरिग्गहया ॥ बम्भं च अट्ठारसविहाबम्भवज्जण त्ति ॥ एसो एवंभूओ जइधम्मो त्ति ॥

एयं च सोऊण आविब्भूयसम्मंत्तपरिणामेण भावओ
१० पवन्नसावयधम्मेण भणियं सीहकुमारेणं । भगवं सोहणो जइधम्मो । एयं काउमसमत्थेण ताव किं कायव्वं ति । धम्म-घोसेण भणियं ' सावयत्तणं ' ति । केरिस तयं ति । कहियं सम्मत्तमाइयं । पवन्नो दव्वओ वि ॥

तओ अप्पाणं कयकिच्चं मन्नमाणो कंचि वेलं पज्जुवासि-
१५ ऊण धम्मघोसं वन्दिऊण य सविणयं पविट्ठो नयरं । साहिओ तेण वुत्तन्तो कुसुमावलीए । पवन्नो य एसो वि कहंचि कम्म-क्खओवसमओ सावयधम्मं । अणुदियहं च धम्मघोसगुरुपज्जु-वासणपराणं अइक्कन्तो मासो । भावियाणि जिणधम्मे ॥

अन्नया य पुरिसदत्तो राया अमियतेयगुरुसमीवे सोऊण
२० धम्मं अहिसिञ्चिऊण रज्जे सीहकुमारं संजायसंवेगो सह महा-देवीए सिरिकन्ताए पवन्नो मुत्तिमग्गं । सीहकुमारो वि धम्मा-

---

३९६. वैयावृत्यं शुश्रूषा ।

धम्मववत्थपरिपालणरओ सयलजणमणाणन्दयारी अणुरत्तसामन्तमण्डलो दीणाणाहकिविणजणोवयारसंपायणरई जहोइयगुणजुत्तो रायरिसी समुवजाओ त्ति। एवं च अच्चन्ताणुरत्तं च पियपणइणिं पिव मेइणिं भुजन्तस्स अइक्कन्तो कोइ कालो॥

एत्थन्तरंमि सो अग्गिसम्मतावसदेवो तओ विज्जुकुमारकायाओ चविऊणं संसारमाहिण्डिय अणन्तरभवे य किंपि बालतवविहाणं काऊण मोत्तूण तं देहं पुव्वकम्मवासणाविवागदोसेण समुप्पन्नो कुसुमावलीए कुच्छिंसि। दिट्ठो तीए सुमिणओ। जहा। पविट्ठो मे उयरं भुयङ्गमो, तेणं च निग्गच्छिऊण डक्को राया निवडिओ। तं च दट्ठूण ससज्झसा विय विउद्धा[३९७] कुसुमावली। अमङ्गलं ति कलिऊण न साहिओ तीए दइयस्स। पवड्ढमाणगब्भा य तद्दोसओ चेव न बहुमन्नए नरवइं। राया य अहियं सिणेहपरवसो। भणिया य परियणेणं 'सामिणि, न जुत्तमेयं' ति। तीए भणियं 'किमहं करेमि'। साहियं परियणेणं, जहा देवं न बहुमन्नसि त्ति। तीए भणियं। नूणं एस गब्भदोसो भविस्सइ। अन्नहा कहमहं अज्जउत्तं न बहु मन्नेमि। अन्नया समुप्पन्नो से दोहलो, जहा इमस्स चेव राइणो अन्ताणि खाइज्ज त्ति। चिन्तियं च तीए। पावयारी मे एस गब्भो, ता अलं इमिणा। इत्थीसहावओ य भत्तारनेहओ य समुप्पन्नो से ववसाओ, जहा पाडेमि एयं ति। तओ आलोचिऊण पहाणपरियणं कज्जगरुययाए अणुन्नाया तेण गब्भपरिसाडणं[३९८] काउमारद्धा। न य सो निकाइयकम्मदोसेण[३९९] पडइ त्ति। तओ सा अणेगोसहपाणेणं दोहल-

३९७. विबुद्धा जागृता। ३९८. गर्भपरिशाटनं गर्भपातं। ३९९. निकाचितकर्मदोषेण। निकाचितं निबिडं बद्धं कर्म, तस्य दोषेण।

यासंपत्तीए य परिदुब्बला जाया। पुच्छिया य राइणा। सुन्दरि, किं ते न संपज्जइ, केण वा ते खण्डिया आणा, किं वा मए पडिकुलमासेवियं, जं निव्वेएण तुमं अप्पोयगा[400] विव कुमुइणी एवं झिज्जासि[401] त्ति। तओ पडिहिययलद्धनेहं भणियं कुसुमावलीए। अज्जउत्त, ईदिसो मे निव्वेओ, जेण चिन्तेमि 'अत्ताणयं वावाएमि' त्ति। राइणा भणियं 'सुन्दरि, किंनिमित्तो' त्ति। कुसुमावलीए भणियं। अज्जउत्त, भागधेयाणि मे पुच्छसु त्ति। भणिऊण वाहजलभरियलोयणा सगग्गया[402] संवुत्ता। तओ राइणा 'महन्तो से निव्वेओ, ता अलं ताव इमिणा कहाए चेव, अहं एयं अक्खिप्पामि'[403] त्ति चिन्तिऊण अक्खित्ता[404] कहा, कओ अन्नो पसङ्गो। पुणो य से समाहूओ मयणलेहापमुहो परियणो; सबहुमाणं च भणिओ राइणा। किं जुत्तं तुम्हाणं सुणियनिबन्धणाणं पि एवं कसिणपक्खचन्दलेहं व परिखिज्जमाणिं देविं उवेक्खिउं ति। न य असज्झवत्थुविसओ[405] एस निव्वेओ, जओ जीवलोयसारभूया मे देवी। किं च तं वत्थुं, जं मे पाणेसु धरन्तेसु चेव देवीए न संपज्जइ त्ति। मयणलेहाए भणियं। महाराय, एवमेयं; नवरमित्थीयणसुलहो अविवेगो चेव केवलं एत्थ अवरज्झइ[406]। ता सुणउ महाराओ। महाराय, न एयमियाणिं पि कहिउं पारीयइ। तहा वि 'न अन्नो उवाओ' त्ति काऊण

---

४००. अल्पोदका। ४०१. क्षीयसे। ४०२. सगद्गदा। ४०३. आक्षिपामि। ४०४. आक्षिप्ता। ४०५. असाध्यवस्तुविषयः। ४०६. अपराध्यति।

कहीयइ। राइणा भणियं। अणुरूवमेयं संभमस्स; जं उवाय-
सज्झं तं सयमेव कीरइ, इयरं निवेइयइ त्ति। ता कहेउ भोई,
को एत्थ परमत्थो त्ति। तओ मयणलेहाए ससज्झसाए विय
आचिक्खिओ गब्भसंभवाओ दोहलयदोसेण गब्भसाडणावसाणो
ववहारो त्ति। राइणा चिन्तियं। अहो से देवीए ममोवरि ५
असाहारणो नेहो, जेणावच्चजम्मं[४०७] पि न बहुमन्नइ त्ति।
असंपायणेणं च दोहलयस्स मा गब्भविवत्ती से भविस्सइ त्ति
उवायं चिन्तेमि। विसज्जिओ य तेण 'जमहं कालोचियं भणि-
स्सामि, तं तहा कायव्वं' ति भणिऊण देवीपरियणो। सद्दा-
विओ मइसागरो नाम महामन्ती। सिट्ठो इमस्स एस वुत्तन्तो। १०
चिन्तियं च तेण। जुत्तं देवीए ववसियं। अहवा मा से इमिणा
उवाएण तीसे वि देहपीडा भविस्सइ। ता एस ताव एत्थ
उवाओ। बुभुक्खियस्स राइणो कारिमा[४०८] अन्ता पोट्टवाहिं[४०९]
दाऊण नेत्तपट्टाइणा सुसिलिट्ठा य करिय पेच्छमाणीए चेव
देवीए कड्ढिऊण दिज्जन्ति। पच्छा य पसूयाए चेव गब्भमन्त- १५
रेण चिन्तिऊण निवेइओ नरवइस्स निययाहिप्पाओ। बहुम-
न्निओ राइणा। भणिया य मइसायरेण देवी। सामिणि,
तहा कड्ढेमि देवस्स अन्ते, जहा एसो वि न विवज्जइ त्ति।
गब्भसहावकुरत्तणेण पडिसुयं तीए। कओ मो उवाओ, संपन्नो

४०७. येन अपत्यजन्म। ४०८, कृत्रिमाः। दे. ना. मा. २–२७.
'कारिममवि कितिमए'। ४०९. अन्त्रान् उदरात् बहिः दत्त्वा।
पोट्ट उदरं। दे. ना. मा. ६–६० 'पोट्टं उअरे'।

दोहलो । पच्छा विसायमुवगयाए दरिसिओ से राया । तओ समासत्था[४१०] एसा, भणिया य मन्तिणा । सामिणि, पढमपसूयाए न ताव देवस्स निवेयणीओ गब्भजम्मो, अवि य ममं ति; पच्छा जहोचियं करिस्सामि त्ति । पडिस्सुयं तीए । अन्नया उचियसमए परिणयप्पाए दियहे पसूया देवी । सद्दाविओ तीए मइसायरो । भणिया य तेण । सामिणि, अकुसलो विय देवस्स एस गब्भो लक्खीयइ । ता अलं इमिणा, अन्नत्थ संवड्ढउ, मओ देवस्स निवेइज्जइ त्ति । तीए भणियं । जुत्तमेयं ति । ममं चिय हियएण मन्तियं अमच्चेणं[४११] ति । तओ पयट्टाविओ माहवीयाभिहाणाए दासचेडीए दारओ । गया थेवं भूमिभागं । एत्थन्तरंमि दिट्ठा राइणा । पुच्छिया य 'किमेयं' ति । तओ ससज्झसाए वेवमाणीए भणियं माहवियाए 'देव न किंचि' त्ति । एत्थन्तरंमि रुइयं बालेण । तओ दारयं दट्ठूण कुविएण भणियं राइणा । आ पावे, किमेयं ववसियं ति । तओ थीसहावकायरयाए[४१२] साहिओ सयलवुत्तन्तो माहवीयाए । तओ राइणा गहिओ दारओ । चिन्तियं च णेणं । न एस एयाण हत्थो पुणो भविस्सइ त्ति । समप्पिओ अन्नधावीणं । सावियाओ ताओ । जइ कहवि दारयस्स पमाओ भविस्सइ, ता विणट्ठा मम हत्थाओ तुब्भे । निब्भच्छिया देवी मइसायरो य । कारावियं च देवीमन्तिचित्ताणुरोहिणा ईसि पच्छन्नभूयं तहाविहं वद्धावणयं । एवं च अइक्कन्तो कोइ कालो । पइट्ठावियं नामं दारयस्स आणन्दो त्ति । वड्ढिओ एसो,

---

४१०. समाश्वस्ता । ४११. अमात्येन । ४१२. स्त्रीस्वभावकातरतया ।

गाहिओ कलाकलावं । पुव्वकम्मदोसेण नरवइं पइ विसमचित्तो । दिन्नं से जुवरज्जं ॥

अन्नया पच्चन्तवासी आडविओ[412] दुम्मई नाम सामन्तराया दुग्गभूमिबलगव्विओ विरुद्धो सीहरायस्स[413] । निवेइयं राइणो । विसज्जिओ तेण तस्सुवरि विक्खेवो । सभूमिबलगुणेणं च सो पराजिओ तेण । निवेइए य कुविओ राया पयट्टो सयमेव अमरिसेणं[414] । गओ पयाणयतियं । एत्थन्तरंमि सिन्धुनईपुलिणे परिवहन्ते पयाणए करिवरोवरिट्ठिएणं जलाओ नाइदूरंमि 'अहो कट्ठं' ति जंपिरं दिट्ठं मणुयवन्दं । गओ तं चेव भूमिभागं राया जाव दिट्ठो तेण महाकाओ अइकसिणदेहच्छवी विणिन्तनयणविसभासुरो गहियरसन्तमण्डुक्कग्गासो भयाणयदुप्पेच्छाणणो दुययरपवेल्लिरङ्गो महया कुररेण गसिज्जमाणो जुण्णभुयङ्गमो, कुररो वि दिग्गयकरोरुकाएण रत्तच्छवीभच्छएणं अयगरेण[415] । जहा जहा य अयगरो कुररं गसइ, तहा तहा सो वि जुण्णभुयङ्गमं, जुण्णभुयङ्गमो वि रसन्तमण्डुक्कयं ति । तं चेव एवंविहं जीवलोयसहावविब्भमं मूढहिययाणन्दकारयं सप्पुरिसनिव्वेयहेउं वइयरमवलोइऊण विसण्णो राया । चिन्तियं

---

४१२ प्रत्यन्तवासी आटविकः । ४१३. दुर्गभूमिबलगर्वितः विरोधीभूतः सिंहराजस्य । ४१४. अमर्षेण क्रोधेव । ४१५. गतः तं चैव भूमिभाग राजा यावद् दृष्टः तेन महाकायः अतिकृष्णदेहच्छविः विनिर्गतनयनविषभासुरः गृहीतरसन्मंडूकग्रासः भयानकदुष्प्रेक्षाननः द्रुततरप्रवेपमानांगः महता कुररपक्षिणा ग्रस्यमानः जीर्णभुजगः, कुररपक्षी अपि दिग्गजकरविशालकायेन रक्ताक्षबिभत्सेन अजगरेग । विणिन्ति= वि+निर्+इ-वर्तमानकृदन्तः ।

च णेण्णं । हन्त एवं ववत्थिए का उण इह उवाओ । गसि-
यग्घाओ कुररेण वि भुयङ्गमो, भुयङ्गमेण वि मण्डुक्को त्ति ।
कण्ठगयपाणा वि एते न अन्नोन्नं विरमन्ति, अवि य अहिययरं
पवत्तन्ति, न य अन्नयरविणासणाए मोयाविया एए संपयं
५ जीवन्ति । ता किं इमिणा अपडियारगोयरेण वत्थुणा पुलो-
इएणं[४१६] । सज्जाविओ मत्तवारणो, गओ आवासणियाभूमिं,[४१७]
आवासिओ सह कडएणं, कयं उचियकरणिज्जं । तओ अद्ध-
खीणाए जामिणीए सुत्तविउद्धो राया । अयगराइवइयरं सरि-
ऊण[४१८] चिन्तिउं पयत्तो । कहं ।

१० आवायमेत्तमहुरा विवागविरसा विसोवमा विसया ।
अबुहजणाण बहुमया विबुहजणविवज्जिया पावा[४१९] ॥२०४॥
एयाणमेस लोओ कएण मोत्तूण सासयं धम्मं ।
सेवेइ जीवियत्थी विसं व पावं सुहाभिरओ । २०५ ॥
दुक्खं पावस्स फलं नासो पावस्स दुक्खिओ निच्चं ।
१५ सुहिओ वि कुणउ धम्मं धम्मस्स फलं वियाणन्तो ॥ २०६ ॥
मण्डुक्को इव लोओ तुच्छो इयरेण पन्नएणं व
एत्थ गसिज्जइ सो वि हु कुररसमाणेण अन्नेण ॥ २०७ ॥
सो वि हु न एत्थ सवसो जम्हा अयगरकयन्तवसगो त्ति ।
एवंविहे वि लोए विसयपसङ्गो महामोहो ॥ २०८ ॥
२० ता अलं मे अणेयदुक्खतरुबीयभूयेण अहोपुरिसिगावि-
कारपाएणं रज्जेणं[४२०] त्ति । रज्जं हि नाम पायालं पिव दुप्पूरं,

---

४१६. तावत् किं अनेन अप्रतिकारगोचरेण वस्तुना प्रलोकितेन । ४१७. आवासस्थानं । ४१८. अजगरव्यतिकरं स्मृत्वा । ४१९. आपातमात्रमधुरा विपाकविरसा विषोपमा विषयाः । अबुधजनानां बहुमता विबुधजनविवर्जिताः पापाः ॥ ४२०. तावत् अलं मे अनेकदुःखतरुबीजभूतेनाधोपुरुषत्वाविष्कारप्रायेण राज्येन ।

जिणभवण पिव सुलहविवर, खलसंगयं पिव विरसावसाणं, वेसत्थियाहियय पिव अत्थवल्लहं,[४२१] वम्मीय पिव बहुभुयङ्ग,[४२२] जीवलोयं पिव अणिट्ठियकज्ज, सप्पकरण्डयं पिव जत्तपरिवाल- णिज्जं, अणभिन्न विसम्भसुहाण, वेसाजोव्वणं पिव बहुजणा- भिलसणीयं, अकारणं च सुद्धपरलोयमग्गस्स त्ति । ता एय   ५ परिच्चइय पव्वज्जामो धीरपुरिससेवियं उभयलोयसुहावहं सम- णत्तणं ति । अह कहं पुण पत्थुयवत्थुविसए लाघवं भविस्सइ । अहवा थेवमेय एगजम्मपडिबद्धं ति । एवं चिन्तयन्तस्स अइ- क्कन्ता रयणी, कयं गोसकिच्चं, पविट्ठं मन्तिमण्डल ॥

एत्थन्तरंमि निवेइय से विजयवइनामाए पडिहारिए । १० महाराय, एसो खु दुम्मई देवं सयमेव पत्थिय वियाणिय चण्डं च देवसासण मवगच्छिय सिरोहरावद्धपरसू देवसासणाइक्कमणजा- यपच्छायावो[४२३] कइवयपुरिसपरिवारिओ इहेवागओ देवदंसणसु- हाभिलासी पडिहारभूमिए चिट्ठइ । एयं सोऊण देवो पमाणं ति । तओ पुलोइओ राइणा मइसायरो । भणियं च तेण १५ इङ्गियागारकुसलेण । पविसउ, को एत्थ दोसो । सरणागयव- च्छला चेव राइणो हवन्ति । तओ राइणा अणुन्नाओ पविट्ठो दुम्मई 'देव एसो सिरोहराएसो य कुहाडो'[४२४] त्ति भणिऊण

४२१. वेशस्त्रीहृदयं इव अर्थवल्लभं । वेशस्त्री पारवनिता वेश्या । ४२२ वल्मीकं इव बहुभुजंगं । वल्मीकपक्षे भुजग: सर्पः । राज्यपक्षे तु कामिजनः । ४२३. देवशासनादत्तमनोजातपश्चात्ताप. । ४२४. देव एषः शिरोधरादेश च कुठारः ।

पडिओ चलणेसु । तओ अभयं दाऊण बहुमाणिओ राइणा, कओ से अहिययरसक्कारो ॥

नियत्तिऊण य राया गओ जयउरं । निवेइओ राइणा निययाभिप्पाओ मन्तिमण्डलस्स । तेण वि य 'किच्चमेवे-
५ यमिह वंससंभवाणं रायाणं सेलयाणं पि, किं पुण तुम्हाणं जिणवयणभावियमईणं, उभयलोयसाहारणं च सफलं जीवियं देवस्स, तणदवसन्निहा य कामभोगा इन्धणाओ चेव जलन्ति किंपागफलसमाणा य विवागे, अयण्डमणोरहभङ्गकारी य पहवइ विणिज्जियसुरासुरो मच्चु' त्ति कलिऊण बहुमन्निओ । तओ
१० सद्दाविया संवच्छरिया, भणिया य तेण । निरूवेह आणन्द-कुमारस्स रज्जाभिसेयदिवसं । तेहिं भणियं । जं देवो आणवेइ । निरूविऊण साहिओ णेहिं पञ्चमो दिवसो ॥ तओ उवणीयाइं अहिसेयमङ्गलाइं । तं जहा मच्छजुयलं पुण्णकलसो धवलकु-सुमाइं महापउमा सिद्धत्थया[425] पुढविपिण्डो वसहो[426] मह-
१५ न्तयं दहियपुण्णं च भण्डयं महारयणाइं गोरोयणा सीहचम्मं धवलायवत्तं भद्दासणं चामराओ दुरुव्वा अच्छसुरा[427] महाधओ रायमओ धन्नाइं दुगुल्लाणि अन्नाणि अन्नाणि य एवमाइयाइं पसत्थदव्वाइं ति ॥ एत्थन्तरंमि परिचिन्तियं राइणा । काऊण-माणन्दकुमारस्स रज्जाहिसेयं तओ गमिस्सामि धम्मघोसगुरुसमीवं
२० ति । एवं चिन्तयन्तो अहिसेयदिणं पडिच्छमाणो चिट्ठइ ॥

---

४२५. सिद्धार्थकाः सर्षपाः । ४२६. पृथ्वीपिंडः वृषभः मृत्तिका-पिंडः वृषभश्च । ४२७. 'दुरुव्वा' दूर्वा तृणविशेषः । 'अच्छसुरा' निर्मला मदिरा ।

इओ य पुव्वकयकम्मदोसओ अमुणियनरिन्दाहिप्पाओ घडिओ दुम्मइणा सह आणन्दकुमारो। मन्तियं च तेहिं 'कहंचि यद्धणापओएण वावाएमो महाराय' त्ति। सुओ अहिसेयवुत्तन्तो। मिच्छाहिनिवेसेण सचित्तदुट्ठयाए य विपरीओ परिणओ आणन्दस्स। चिन्तियं च णेणं। नूणमहमणेण इमिणा ववएसेण मारिउं ववसिओ। ता कहमहमेवं छलिज्जामि। अहवा सच्चए वि एयंमि वुत्तन्ते अलं मे रज्जेण, जं मे एएण दिन्नं संपज्जइ। तं पुण सलाहणिज्जं, जमेयं ववाइऊण बला घेप्पइ[४२८] त्ति॥ एत्थन्तरंमि सद्दाविओ राइणा आणन्दो। जाव नेच्छइ आगन्तुं, तओ पडिहारदुइओ[४२९] गओ कुमारभवणं राया। तेण वि य 'न इओ सुन्दरतरो पत्थावो' त्ति कलिऊण पुव्वाणुसयदोसेण सहसा 'हण हण' त्ति भणिऊण उक्खायासिणा अकयपरिरक्खणोवाओ सुविसत्थचित्तो पडिहारं वावाइऊण गाढप्पहारीकओ राया। एत्थन्तरंमि समुट्ठाइओ कलयलो, संजाओ नयरसेन्नसंखोहो, परिवेढिओ[४३०] समन्तओ रायसाहणेण आणन्दो; पारद्धो संगामो। तओ राइणा नियसरीरदोहसवहेण साविथं सेन्नं[४३१]। भणियं च णेण। किं मे इयाणिं जुज्झिएणं, अहं ताव वावाइओ चेव दट्ठव्वो, मा एयं पि वावाएह, ता करेह रायाभिसेयं एयस्स, एस मे राय त्ति। एत्थन्तरंमि समाणत्तो दुम्मई 'बन्धेहि णं निविडबन्धेहि'। तओ 'जं कुमारो आणावेइ' त्ति भणिऊण आसन्नीभूयो य से दुम्मई। पाडिया कुल-

४२८. गृह्यते। ४२९. प्रतिहारद्वितीयः। ४३०. परिवेष्टितः। ४३१. ततः राज्ञा निजशरीरदोहशपथेन श्रावितं सैन्यं।

पुत्तया, निब्भच्छिओ नायरजणो । तओ बन्धाविऊण पच्चइ-
यपुरिसेहिं[432] सुकयपरिरक्खणोवाओ कओ राया । अहिट्ठियं
रज्जं, ठावियाओ ववत्थाओ,[433] वसीकयं सामन्तमण्डलं । तओ
अणुसयवसेण नेयाविओ नयरचारयं नरवई । तं च अच्चन्त-
५ निम्महमाणपुरीसकलमलगन्धं फुडियभित्तिपसुत्तसिरीसिवं भिणि-
भिणायमाणमसयमक्खियाजालं दरिविवरमुहविणिग्गयमूसउक्केरं
उवरिविलम्बमाणोरयनिम्मोयं लूयातन्तुविरइयवियाणयं, वासहरं
पिव दुस्समाए, लीलाभूमिं पिव अधम्मस्स, सहोयरं पिव
सीमन्तयस्स,[434] सहं पिव सव्वदुक्खसमुदयाणं, कुलहरं पिव
१० सव्वजायणाणं, विस्सासभूमिं पिव मच्चुणो, सिद्धिखेत्तं पिव
कयन्तस्स त्ति । तओ 'महाचारयं नीओ देवो' त्ति सोऊण
सहसा विमुक्कक्कन्दभेरवं[435] अणवरयनिवडमाणेहिं महल्लमुत्ताह-
लसरिसेहिं सकज्जलवाहबिन्दूहिं संपाइयहारसोहं देवसोएणं चेव
परिमिलाणदेहं निरूज्झमाणं पि निउत्तपुरिसेहिं मङ्गलमणिवलयं

---

४३२. प्रात्ययिकाः विश्वस्ताः पुरुषाः तैः । ४३३. व्यवस्थाः ।
४३४. चारकं गुप्तिस्थानं । दे. ना. मा. ३–२१ 'चारो पिया-
लगुत्तीच्छासु' । तस्येदं जुगुप्सापूर्णं वर्णनं । 'कलमलं' उदरम-
लं । 'सिरिसिवं' सरीसर्पाः । 'मूसउक्केरं' मूषकोत्करः आखु-
समूहः । 'लूयातंतु' लूतातंतुः ऊर्णनाभिः । 'सीमंतयस्स' सीमं-
तकस्य नरकस्थानस्य । अत्यन्तनिर्मथ्यमानपुरीषोदरमलगंधं स्फुटित-
भित्तिप्रसृत [प्रसुप्त] सरीसर्पं गिणगिणायमानमशकमक्षिकाजालं
दरीविवरमुखविनिर्गतमूषकोत्करं उपरिविलंबमानोरगनिर्मोकं लूतातंतु-
विरचितवितानं वासगृहमिव दुःषमकालस्य लीलाभूमिरि सर्वदुःखस-
मूहानां सहोदरमिव नरकस्थानस्य । ४३५. विमुक्ताक्रंदभैरवं ।

झणझणारवुद्दामं सभुयाहिं बलाओ पेल्लिऊण,[४३६] उरपोट्टकुट्टणुज्जयं,[४३७] तओ य अणुइयधरणिपरिसक्कणेणं सासससमाऊरियाणणं, 'परिचत्तकुडिलभाववत्तणेण[४३८] वि य अदंसणीया देवावत्थ' त्ति सुयगेहिं पिव लम्बालएहिं निरुद्धनयणपसरं चारयमेव पत्तं कुसुमावलीपमुहमन्तेउरं ति । दिट्ठो य तेण काललोहमयनियनियलसमाऊरिओ[४३९] नरवई । तओ असोयपल्लवागारेहिं हत्थेहिं 'अणुचियासेवयंहुलो संसारो' त्ति दंसणतं पिव हारलयावहणजणियखेयं पिव वच्छत्थलं ताडयन्तं अहिययरमक्कन्दिउं पवत्तं ति । तओ राइणा आरक्खगेहिं च कहकहवि निवारियं । भणियं च राइणा । किमणेणायासमेत्तफलेण अहम्माणुबन्धिणा य सोएणं । अइबहुविचित्तरूवो खु एस संसारो, खेलणयभूया इमस्स सव्वे सरीरिणो, दुन्निवारो य पसरो पुव्वकयकम्मस्स, जलहरन्तरविणिग्गयसोयामणीवलयचञ्चला लच्छी, सुविणयसमो संगमो[४४०] । एवमवसाणाणि एत्थ रागविलसियाणि । ता किमेइणा अविवेयजणाणुसरिसेण पलविएण । पत्तमेव तुब्भेहिं जीवलोयसारभूयं जिणवयणं । ता तं चेव अणुचिट्ठेह । न तं मोत्तूण अन्नो दुक्खक्खओवाओ त्ति । तओ तमेयमायण्णिय 'एवमेयं न अन्नह' त्ति कलिऊण य अणुजाणाविऊण नरवइं जीवियनिरवेक्खयाए

---

४३६. क्षिप्त्वा । सि. हे. ८-४-१४३ ४३७. उरः वक्षःस्थलं । वक्षःस्थलोदरताडनोद्यतं (अन्तःपुरं) इति संबंधोऽवसेयः । ४३८. ततश्चानुचितधरणिचलनेन श्वाससमापूरिताननं परित्यक्तकुटिलभाववर्त्तं । ४३९. काललोहमयनिगडसमापूरितः । काललोहः लोहविशेषः । ४४०. जलधरान्तर्विनिर्गतसौदामिनीवलयचंचला लक्ष्मीः स्वप्नसमः संगमः ।

वला चेवाणन्दस्स गन्धव्वदत्ताए विज्जाहरसमणियाए सयासे पवन्नं पव्वज्जं[४४१] त्ति ॥

इओ य पइदिणकयत्थणाए वि कोहवसमगच्छमाणेण एद्दहमेत्तं मे जीवियं, कालोइयं संपयमणसणं ' त्ति पडिवन्नं
५ राइणा । निवेइयं आणन्दस्स । कुविओ एसो । पेसिओ तेणं देवसम्मो नाम नियमहल्लओ[४४२] ' गच्छ भुञ्जावेहि ' त्ति । वत्तव्वो य एसो ' अभुञ्जमाणं नियमा वावाएमि '[४४३] त्ति । गओ देवसम्मो; दिट्ठो तेण राया भणिओ य । देव, देव्ववसयाणं पाणिणं विसमा कज्जगइ त्ति । एसो य देव्वो नाम
१० अणाराहणीओ विणएण, अगुणगाही गुणीणं, अकालन्नू समीहियस्स, केवलमणत्थो जणाणं, मत्तहत्थि व्व सच्छन्दयारी, गङ्गापवाहो व्व उज्जुकुडिलो, महाहवो व्व निवायदक्खो, विसगण्ठि व्व नाणुकूलो रसाणं, पडिकूलो य समीहियाणं, अणुकूलो असमीहियस्स । ता जइ वि एस एवंभूओ, तहावि पुरिसेण
१५ खणमवि न पुरिसयारो मोत्तव्वो त्ति । जेण महाराय पुव्वोवज्जियाणं कम्माणं चेव एयं नामं देव्वो, तं च पुरिसयारजेयमेव वट्टइ त्ति । ता अवलम्बेउ देवो पुरिसयारं, करेउ आहारगहणं । जीवमाणो हि पुरिसो लङ्घिऊणावयं अवस्समेव संपयं पावेइ त्ति । राइणा भणियं । भो देवसम्म, न मुक्को चेव मए अहा-
२० कालाणुरूवो पुरिसयारो । पडिवन्ना य भावओ पव्वज्जा । अओ न संपयाभिलासपरं मे चित्तं । उचियकालं च नाऊण पडिवन्नं

---

४४१. गंधर्वदत्तायाः विद्याधरश्रमणिकायाः सकाशं प्रपन्नः प्रव्रज्यां । ४४२, निजमहल्लकः निजामात्यः । ४४३. अभुंजन्तं नियमाद् निश्चयेन व्यापादयामि ।

अणसणं । अओ न आहारगहणं करेमि त्ति । तेण भणियं, अकीरमाणंमि आहारगहणे सुओ ते कुप्पिस्सइ । राइणा भणियं । अकारणो से कोवो; सच्चपइन्ना खु तवस्सिणो हवन्ति । तेण भणियं । देव विइयवुत्तन्तो चेव तुमं कुमारचरियस्स; ता मा ते पमायं करिस्सइ ॥ ५

एत्थन्तरंमि 'चिरायइ देवसम्मो'[४४४] त्ति संजायामरिसवेगो घेत्तूण खग्गं आगओ आणन्दो । भणियं च तेण । जइ न आहारगहणं करेसि, ता इमिणा कयन्तजीहाणुगारिणा करवालेण सीसं ते छिन्दामि । राइणा भणियं ।

जाणन्तो मरणन्तं देहावासं असासयमसारं । १०
को उव्विएज्ज नरवर मरणस्स अवस्स गन्तव्वे ॥ २०९ ॥
गब्भपभिइमावीईं सलिलच्छेए सरं व सूसन्तं ।
अणुसमयं मरमाणं जियइ त्ति जणो कहं भणइ[४४५] ॥२१०॥
संपत्थियाण परलोगमेगसत्थेण सत्थियाणं व ।
जइ तत्थ कोइ पुरओ वच्चइ भयकारण किमिह[४४६]॥२११॥ १
जीयमणिच्चमवस्सं मरणं ति मणंमि निच्छओ जस्स ।
सूणायारपसुस्स व का आसा जीविए तस्स[४४७] ॥ २१२ ॥

---

४४४. विलंबं करोति । ४४५. 'आवीई' आवीचि निरंतरं । 'सूसन्तं' शुष्यमाण । गर्भप्रभृति निरतरं सलिलच्छेदे सरः इव शुष्यमाणं अनुसमयं म्रियमाण जीवतीति जनः कथ भणति । ४४६ सम्प्रस्थिताना परलोकमेकसार्थेन सार्थिकानां इव । यदि तत्र कोऽपि पुरतः, व्रजति भयकारण किमिह । ४४७. जीवितमनित्यमवश्य मरणमिति मनसि निश्चयो यस्य । सूनागारपशोः इव का आशा जीविते तस्य ॥

हंदि जराधणुहत्थो वाहिसयविइण्णसायगा एइ ।
माणुसमयजूहवहं विहाणवाहो करेमाणो ॥ [४४८] २१३ ॥
न गणेइ पच्चवायं न य पडियारं चिराणुवत्तिं वा ।
सच्छन्दसुहं विहरइ हरि व्व मच्चू मयकुलेसु ॥ [४४९] २१४ ॥
५ एक्के च्चिय निव्विण्णा पुणो पुणो जाइउं च मरिउं च ।
जे भवमच्चुव्विग्गा भवरोगहरं अणुचरन्ति ॥ २१५ ॥
जरमरणरोगसमणं जिणवयणरसायणं अमयसारं ।
पाउं परिणामसुहं गाहं मरणस्स बीहेमि ॥ २१६ ॥
झोसियपावमलाणं[४५०] परिसाडियवन्धुलोहनियलाणं ।
१० किं कुणइ कालमरणं कयपडियारं मणुस्साणं ॥ २१७ ॥
अज्जियतवोधणाणं कलेवरहरे वि निप्पिवासाणं ।
संलिहियसरीराणं मरणं पि वरं सुविहियाणं ॥ २१८ ॥
सुगहियतवपत्थयणा निव्विसिऊण नियमेण अप्पाणं ।
मरणं मग्गन्ति मणोरहेहि धीरा धिइसहाया ॥ २१९ ॥
१५ जस्स मयस्सेगयरो सग्गो मोक्खो व होइ नियमेण ।
मरणं पि तस्स नरवर ऊसवभूयं मणूसस्स ॥ २२० ॥
अणवरयरोगभासुरवसणविसाणुगयदीहदाढस्स[४५१] ।
कत्थ गओ वा मुच्चइ कयन्तकण्हाहिपोयस्स[४५२] ॥ २२१ ॥
न वि जुद्धं न पलायं कयन्तहत्थिम्मि अग्घइ[४५३] भयं वा ।
२० न य से दीसइ हत्थो गेण्हइ य दढं अमोक्खो य ॥ २२२ ॥

---

४४८. हंत जराधनुर्हस्तः व्याधिशतविकीर्णसायकः एति । मानुषमृगयूथवधं विधिव्याधः कुर्वाणः । 'विहाण' विधानः विधाता । ४४९. + + + हरिः सिंहः इव मृत्युः मृतकुलेषु । सिंहपक्षे तु मृगकुलेषु । ४५०. 'झोसिय' ध्वस्तं दूरीकृतं । दूरीकृतपापमलं । ४५१. । अनवरतरोगभासुरव्यसनविषानुगतदीर्घदंष्ट्रस्य । ४५२. कृतान्तकृष्णाहिपोतस्य । ४५३. अर्हति संमान्यते ।

जह वा लुणाइ सासाइ कासओ परिणयाइ कालेण ।
इय भूयाइ कयन्तो लुणाइ जायाइ जायाइं ॥ [४५४] २२३ ॥
जइ ताव मच्चुपासा सच्छन्दसुहं सुरेसु वियरन्ति ।
अच्चन्तमणोयारो जत्थ जरारोगवाहिणं ॥ २२४ ॥
किं पुण वाहिजरारोगसोगनिच्चुद्दुयंमि माणुस्से । ५
मच्चुस्स सो पमाओ जं जियइ नरो निमेसं पि ॥ २२५ ॥
ता मा अधीरजणसेवियस्स अयसस्स देहि अवयासं ।
न हु मच्चुदाढलीढं इन्दो वि पहू नियत्तेउं ॥ २२६ ॥
इय भयमारणमेत्तेण वच्छ मा नियकुलं कलङ्केहि ।
गेण्हामि कहं चत्तं हन्त सवायाए[४५५] आहारं ॥ २२७ ॥ १०
सोऊण इमं वयणं कोवाणलजलियरत्तनयणेण ।
'जंपइ अज्जावि कहं' पहओ सीसंमि खग्गेणं ॥ २२८ ॥
परिचिन्तियं च तेणं 'नमो जिणाणं' ति मुणियतत्तेणं ।
'पुव्वकयकम्मदोसो एसो' त्ति विसुद्धभावेणं ॥ २२९ ॥
'सव्वो पुव्वकयाणं कम्माणं पावए फलविवागं । १५
अवराहेसु गुणेसु य निमित्तमेत्तं परो होइ" ॥ २३० ॥
एवं च चिन्तयन्तो पुणो वि हन्तूण पावकम्मेणं ।
विणिवाइओ महप्पा अकलुसचित्तो सकलुसेणं ॥ २३१ ॥
मरिऊण य उववन्नो सणंकुमारंमि सुरवरो जुइमं[४५६] ।
अह पञ्चसागराऊ लीलारामे विमाणंमि ॥ २३२ ॥ २०
इयरो वि य काऊणं रज्ज मरिऊण रयणपुढवीए ।
उववन्नो नेरइओ उक्कोसाऊ महाघोरो ॥ २३३ ॥
वक्खायं जं भणियं सीहाणन्दा य तह पियापुत्ता ।
सिहिजालिणिमाइसुया एत्तो एयं पवक्खामि ॥ २३४ ॥

---

४५४. यथा वा काशः (=रोगविशेषः) कालेन परिणतान् श्वासान् लुनाति, एवं कृतान्तो जातानि जातानि भूतानि लुनाति । ४५५. स्ववाचया । ४५६ द्युतिमान् ।

NOTES.

[The numbers given in front of the Notes refer to pages and lines respectively.]

1. 3–4 There is विरोधाभास. Mark the expressions: परम–सिरि–वद्धमाणं and पणट्ठ–माणं, गय–जोयं and जोईसं, सयंभुयं and वद्धमाणं ।

1. 7. तित्थपवत्तणसमए [तीर्थप्रवर्तनसमये] At the time of establishing the fourfold order of monks, nuns, laymen and laywomen. तित्थ is defined as: 'तित्थं' ति पुव्वं भणियं संघो जो नाणचरणसंघाओ ।

2. 3.–4 refers to सम्यक्त्व, ज्ञान and चरण. See उमास्वाति's तत्त्वार्थ० 1. 1. 'सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥ १ ॥.' The right belief, the right knowledge and right conduct constitute the path of absolution.' तेहिं चिय भणियाइं = सव्वण्णुभणियाइं; cf. verses 6. 10. on this page; for details see तत्त्वार्थ० 1. 1.

2. 9–10. सोयव्वेहिं can be also understood as 'With regard to those that are worthy to be heard"

2. 11. तप्पडियद्दं 'which is accompanied with those things i. e. श्रोतव्य, प्रशंसनीय, परिहर्तव्य and आचरितव्य as described in verses 6—10.

2. 13. From this onward, the author proceeds to describe the three types of the matter of the

plot viz. celestial, celestial–temporal and temporal. Then he lays down that the stories in general can be of four kinds viz. the wealth-story, the love–story, the religion–story and the mixed story. The author goes on with the discussion upto 4. 12.

2. 19–21. अत्थोवायाणपडिबद्धा [अर्थोपादानप्रतिबद्धा] which is constituted with the outstanding matter of wealth. उवायाण [उपादान] the main–spring of the plot; the effecient cause which supplies the motive to the plot. असिमसिकसिवाणिज्जसिप्पसंगया=असि 'a sword' i. e. warfare; मसि 'ink' i. e. sending of communications, letters etc; कसि 'agriculture;' वाणिज्ज 'trading;' सिप्प 'crafts.' विचित्तधाऊवायाइपमुहमहोवायसंपउत्ता 'which consists of big applications such as the application of varied metals.' This refers to the arts such as alchemy, making of alloys etc. सामभेयउवप्पयाण etc. उपप्रदान=दान 'bribery' to change those on the opposite side. उपप्रदान is often used in Sūtrȧs for दान.

3. I. वित्तवपुव्वयकलादक्खिणपरिगया 'which treats with the cleverness in arts (कलादक्खिण), age (व्वय), body (वपु) and wealth (वित्त).' This expression is very corrupt in Mss. 'Age' = youth; body = 'beauty of the body.'

3. 2. दूईवावाररमियभावाणुवत्तणाइपयत्थमंगया 'which is accompanied with things like the movements of the female messengers (दूतीव्यापार), amours (रमिय=रमित)and the consequent affection (भावानुवर्तन) etc.'

3. 3-4. खमामद्दव etc. मुत्ति=एवं मुत्ती वि लोहस्स अणुदयो उदयपत्तस्य वा विफलीकरणं । (See the text P. 107. lines 17-18) Tatt. ix. 6. उत्तमः क्षमामार्दवार्जवशौचसत्यसंयम तपस्त्यागाकिंचन्यब्रह्मचर्याणि धर्मः ॥ In this Sūtra त्याग is mentioned in the place of मुत्ती. See Translation.

3. 4-5. See Translation for the proper understanding of the अणुव्रत॰ or partial vows.

3. 6 अकामणिज्जरा [अकामनिर्जरा] the state of enduring hunger, thirst etc. without the will to destroy actions etc.

3. 7. तिवग्ग i. e धर्म, अर्थ and काम.

3. 8 लोइयवेयसमयपसिद्धा Well-known due to the incorporation of the facts of secular lores and doctrines.

3. 9. संकिण्णकहा [संकीर्णकथा] The story with the mixed back-ground. The divisions of कथा in this manner are followed by सिद्धर्षि in his उपमितिभवप्रपंचकथा. It is worthy of note that उद्द्योतन gives altogether a different connotation to the word संकिण्णकहा, in his work कुवलयमाला. It will be in-

formative to quote गाथाs giving the divisions of कथा as given by him :—

पाइयभासारइया मरहट्ठयदेसिवण्णयणिबद्धा ।
सुद्धा सयलकह च्चिय तावसजिणसत्थवाहचाहिल्ला ॥
कोउहलेण कत्थइ परवयणवसेण सक्कयणिबद्धा ।
किंचि अवब्भंसकआ ता चिय पेसायभासिल्ला ॥
सव्वकहा गुणजुत्ता सिंगारमणोहरा सुरइअंगि ।
सव्वकलागमसुहया संकिण्णकह त्ति णायव्वा ॥

3. 16. भावरिउइंदियाणुकूलवत्तिणो i. e. following in a manner convenient to the senses which are the enemies of the reality.

3. 18. विडम्बणमेत्तपडिबद्धाए [विडम्बनमात्रप्रतिबद्धायां] which is simply composed of ridiculous things.

4. 5. आसयविसेसओ [आशयविशेषतः] On account of the different character of the mental receptacle (= mental bent).

5. 5-6 The prose-order of the stanza : जाणमाणो तं (= धम्मं) कुणइ; जो उ मज्झत्थो कुसलो य सव्वन्नुभणियाओ धम्मियाओ कहाउ सुणेइ, (सो) य जाणइ ।

5. 8. आरहगेयराणं i. e. those who are devotees and others i. e. non-devotees.

5. 12 St. Trans. Though thus are many births of them both, all of them are not useful; there is the mutual fitness among nine (births); therefore this enumeration is said.

5. 17. भणियं च पुव्वायरिएहिं This shows that the nucleus of this legend is traditional. Refer. 6. 9–10. एवमेयाओ चरियसंगहणिगाहाओ । संपयं एयासिं चेव गुरूवएसाणुसारेणं वित्थरेण भावत्थो कहिज्जइ 1. Also at the end of every भव, he says मक्खायं जं भणियं etc. At the end of the work in the self-explanatory प्रशस्ति he says.

गुरुवयणपंकयाओ सोऊण कहाणयाणुराएण
अविउणमइणा वि दढं बालाइअणुग्गहट्ठाए ॥

(J's Edition. Fasc. 9. P. 805)

6. 1–2. The details of the Cosmography of Jainas are given by me in the special Appendix P. 145–148 in my edition of अंतगड & अणुत्तरोववाइय. See. तत्वार्थ. III for the information of heavens and hells in details. For the chart of this see the appendix of my above-mentioned edition or तत्त्वार्थ. P. 13. (आर्हतप्रभाकर Series No. 2 published by Motilal Ladhji, Poona.)

6. 5; 6–7. सागर and पलिय–both are the time-divisions of Jain Theology. In नवतत्त्वप्रकरण Mehesānā Ed. St. 13 the full enumeration of Time-divisions is given : समयावली मुहुत्ता, दीहा, पक्खा, य मास, वरिसा य। भणिओ पलिया सागर उस्सप्पिण्णवसप्पिणी कालो ॥ See Notes अंत० & अणु० P. 122 and 125 (Ed. M. C. Modi) सागर = measure of time, age of the

gods and hell-beings, which is equal to ten कोडाकोडी पल्योपम; the number of figures in it consists of 47 figures; पल्योपम = According to some, the time necessary to empty, at the rate of one hair in every century a well of 100 योजनs in every dimension so densely packed with hairs that a river could flow over them without any water sinking between them. According to others (See. 9. रत्नशेखर, लघुक्षेत्रसमास. 92) a पलिओवम is the time needed to empty a cavern one Yojana in every dimension and full of chopped hairs, at the rate of one fragment per century. + + + + To add more, it should be noted that the lives of Gods and Hell-beings are fixed to certain सागरs and पल्यs by Jain Theology and Haribhadra follows in assigning the age to his characters within these traditional bounds. See तत्वार्थ॰ Chap III ff.

6. 7. सड्ढपलियं = सार्धपल्यं $1\frac{1}{2}$ पल्य.

6. 12. अवरविदेह etc. J's comments "अपरविदेह is the fabulous country to the west of Mount Meru. Ksitipratistha is not mentioned among the cities of अपरविदेह, but is usually spoken of as situated in भारतवर्ष, so by Haribhadra himself." See details तत्वार्थ॰ III मध्यलोकवर्णन.

7. 1–2. St. 33. The चमत्कृति is brought out in this stanza by saying that the king was only in name पूर्णचन्द्र though he far exceeded the moon in many respects. संपूर्णमंडलः = ' With complete disc. ' (चन्द्रपक्षे) ' With the cirle of 12 princes fully in control' (See मल्लि० on रघुवंश 9. 14. quoting कामंदक) मयकलंकपरिहीणो = (राजपक्षे) मदकलंकपरिहीनः । But in showing his superiority over the moon which is मृगकलंकयुक्तः, the king was मृगकलंकपरिहीनः ।

7. 6. वंतरसुरो [व्यंतरसुरः] One of the four kinds of gods; see. तत्त्वार्थ० III. 1. & 12.

7. 9–16. of. बाण's कादम्बरी; जरद्द्रविडब्राह्मणवर्णन; this is also conventional.

8. 6. घणियं दे. ना. मा. (५. ५८) ' घणियधरगा दढकप्पासेसु ' much, exceeding.

8. 20. भूइरयकयतिपुंडो [भूतिरजःकृतत्रिपुंड्रः] One who has made the त्रिपुंड्र mark on the forehead by the dusty particles of ashes.

9. 2. धयसिमय० etc. योगपट्टक was made up of flax. योगपट्टक = a cloth thrown over the back and the knees of the ascetic during abstract meditation.

10. 1. एयस्सयप्पयाणेण = एतद्व्रतप्रदानेन ।.

10. 12. पुव्वलक्खा—J's note ' former year (पूर्व) consists of 7360 common years. In the दुःषम–सुषम period in which the events of our story are

supposed to have occurred, men lived 84 lacs of former years. Practically however no account is further taken by our author of the enormous length of the life of men, nor of their height, viz. 500 धनुस् or about 3000 feet."

10. 19. गोम्मकिच्च = प्रभातकृत्यं । दे. ना. मा. २–९६ । 'गोची बाला गोसं गोसग्गं' Comm. 'गोसं प्रभातं'

11. 23. गहियनारंगकडिणया i. e. Carrying oranges and leaves. To explain कडिण, पाइअसद्दमहण्णवो of Pandit Hargovinddas gives three meanings '(१) कठिन (२) तृणविशेष (आचा. २. २. ३.) (३) पर्ण (पण्ह २. ५.)

12. 1. ससमयपसिद्धाए i. e. usual to one's particular tenets. This expression all the more emphasises the fact that the तापस described here are Brahmanical asceties. J. has also noticed this fact (J's Edi, Fasc. 9. P. xxii.)

13. 5. सुहासणट्ठेण [सुखासनस्थेन] Sitting on a good seat.

13. 17. संसारचारयगयं i. e. incarcerated in the prison of the world. for चारय See दे. ना. मा. ३–२१.

15. 14. 7. reads सुवण्णगाड्ढ; marks no material difference in sense.

15. 18. अवहत्थिय [अपहस्तित] = दूरीकृत laid aside.

20. 1–2. संजत्तेह धयमालोवसोहियं संदणनिवहं–Harness the host of chariots, beautiful with flags and

canopies. आलोव = आलोच A canopy.

20. 16-17. गहियसंकुच्छाएहिं मुणियजोइससत्थपरमत्थेहिं भणियं जोइसिएहिं i. e. The astrologers, who took the measurement of shade by the measuring-rod and who knew the deep sense of the science of astrology, said. शंकु = a measuring-rod.

23. 7. J. Reads पुण्णगंत the expression, I take, is पुण्णवत्त. दे. ना. मा.'s MSS. BF. पुण्णवत्तं G. चंत. J's selection is warranted by one Ms. of दे. ना. मा. The text of दे. ना. मा. takes पुण्णवत्त.

23. 14. वद्धावाणयनिवहं वद्धावणयं The intention of the author seems to be to bring about alliterative play by bringing to-gether similar expressions. The whole description of the birth-celebrations St. 51-55 is characteristic due to long compounds as well as to the description of the manner of dance prevalent in those days.

23. 19. अट्टज्झाण [आर्तध्यानं] see. तत्त्वार्थ॰ IX. आर्तरौद्रधर्मशुक्लानि ॥२९॥ the ध्यान's are of 4 types (1) आर्त (2) रौद्र (3) धर्म (4) शुक्ल. The आर्तध्यान is again divided into 4 parts. (1) आर्तममनोज्ञानां संप्रयोगे तद्विप्रयोगाय स्मृतिसमन्वाहारः ॥३१॥ तत्त्वार्थ॰ IX = the first type of आर्तध्यान is the continuous meditation for the separation of the unpalatable, when the unpalatable thing has befallen (2) वेदनायाश्च ॥३२॥ ibid i. e. when the वेदना=

the mental or physical misery comes up. (3) विपरीतं मनोज्ञानाम् ॥३३॥ ibid. when the palatable is snatched away (4) निदानं च ॥३४॥ ibid. This निदान आर्तध्यान is the meditation occasioned by a very strong determination to obtain an unachieved object due to the intensity of the allurement for its enjoyment. In brief, (1) अनिष्टसंयोग–आर्तध्यान. (2) इष्टवियोग–आर्तध्यान (3) रोगचिंता–आर्तध्यान (4) निदान–आर्तध्यान.

24. 11. नियाण=निदान. The fourth type of आर्तध्यान as explained above. J. has quoted भाष्य which explains it as : कामोपहतचित्तानां पुनर्भवविषयसुखगृद्धानां निदानं आर्तध्यानं भवति। पूज्यपाद in the सर्वार्थसिद्धि–भोगाकांक्षातुरस्यानागतविषयप्राप्तिं प्रति मनःप्रणिधानं संकल्पश्चिताप्रबंधस्तुरीयमार्तं निदानमित्युच्यते। On तत्वार्थ० VII. 13. पूज्यपाद explains etymologically भोगाकांक्षया नियतं दीयते चित्तं तस्मिंस्तेनेति वा। The निदान of तापस अग्निशर्मन् is given in the next stanza i. e. St. 57.

24. 14. अप्पडिकंतेन [अप्रतिक्रान्तेन] one who has not got away from faults.

25. 25. अणज्जविलसिएण [अनार्यविलसितेन] By incivil conduct.

26. 3. कसाय–mental impurities; they are 4— anger, pride, deceit and greed which obscure the spotless nature of the soul and cause it to wander in the cycle of worldly existence.

27. 1. 2. St. 61 explains the 'why' of the movements of characters and their births and rebirths that characterise all the Jain legends. This stanza is again found at the end of the second Bhava. 123. 15-16.

31. 9. तक्कम्मवावडत्तणेण J. reads तकम्मवावडत्तणेण which is obviously wrong. J. does not notice it in the corrigenda.

31. 14. ऊसियविचित्तकेउनिवहं = उच्छ्रितविचित्रकेतुनिवहं । With the host of variegated banners raised.

32. 1. संपुण्णदुवालसंगी i. e. one who has completed the study of 12 canonical works. See about द्वादशांग- the discussion in the Intro. of my Ed. of अंत & अणु॰

32. 2. ओहिमणनाणाइसयजुत्तो=अवधिमनोज्ञानातिशययुक्तः । तत्त्वार्थ॰ 1. 9. The knowlege are of 5 kinds मतिश्रुतावधि-मनःपर्यायकेवलानि ज्ञानम् । अवधिज्ञान=3rd kind of knowledge—it is the direct, limited knowledge of the matter without the help of the senses, merely by the light of the soul. मनःपर्यायज्ञान-mental knowledge, direct knowledge of another's thoughts about the matter. This knowledge is higher than अवधिज्ञान and is dogmatically different तत्त्वार्थ॰ 1. 26. विशुद्धक्षेत्र-स्वामिविषयेभ्योऽवधिमनःपर्याययोः ॥ २६ ॥

32. 12. अडालविड्डालाओ See. Comm.=अडाडविड्डालाओ= बलात्कृतमीदायुक्ताः, this is what I can guess. The proper

explanation to bring about the pun-sense is difficult. For अडाड See दे. ना. मा. १–१९

32. 25. नवत्रग्गा–bride–grooms cf. Marathi नवरा.

34. 2. सुए=श्वः tomorrow.

34. 7. निहित्त=निक्षिप्त

34. 24. Mark the stanza is metrically defective in the first line.

35. 14– 5. The stanza is repeated on P. 42. lines. 13–14.

38. 3. सोहणियाकुंड A small water–tank for washing clothes.

39. 3–8 The explanation is given of how a being sometimes knows of its past birth.

42. 18. दहंमि=ह्रदे in the tank.

41. 22. बीयसंपत्ती Acquisition of the fundamental principle viz. the right belief (सम्यक्त्व) in the order of Jina (जिनशासन).

42. 1. वाणमंतर A class of gods living in the तिर्यग्लोक.

42. 16. जत्तो=यत्नः an effort.

43. 1. सयलाइसयरयणायरेहिं=by the ocean of all sorts of miraculous powers.

43. 2. रज्जु–A space–measure. खेत्तलोग i. e. the universe of space.

43. 3. ff. All the sermon that follows closely resembles the details found in तत्त्वार्थ० Chap. I. 1. (ibid.) सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ।=सःहुओ उण उवाओ इमस्स [परमपयस्स] सम्मत्तनाणचरणलक्खणो पडिवाइओ त्ति । (समरा० P. 43 3.) 43. 5=तत्त्वार्थ० VII. 14. अगार्यनगारश्च ॥ i. e. A व्रती is either a householder or a friar. A house-holder can not like an ascetic follow हिंसानृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम् ॥ (तत्त्वार्थ० VII. 1.) in their totality; he therefore follows it with a little of reservation; hence he is said to follow 5. अणुव्रतs, [3. गुणव्रतs taken as one & 4 शिक्षाव्रतs] दिग्देशानर्थदंडविरतिसामायिकपौषधोपवासोपभोगपरिमाणातिथिसंविभागव्रतसंपन्नश्च ॥ १६ ॥ ibid. VII. 3. गुणव्रतs are (1) दिग्विरतिव्रत (2) देशविरतिव्रत (3) अनर्थदंडविरतिव्रत । & 4 शिक्षाव्रतs (1) सामायिकव्रत (2) पौषधोपवासव्रत (3) उपभोगपरिभोगपरिमाणव्रत (4) अतिथिसंविभागव्रत. The details of these व्रतs as regards their अतिचारs or trangressions are given in 45. 17–48. 10. The strict adherence to the above व्रतs can in the long run, help to annul the effects of कर्मन्. Then of course the जइधम्म=यतिधर्म which is of 10 kinds समामद्दवज्जवमुत्तीतवसंजमसच्चसोयाकिंचणबंभचेरत्वं जइधम्मं । 48. 9. or in st. 69. P. 43. 8–9. St. 70 is also found repeated in our text P. 107 lines 11–12; and also in हरिभद्र's विंशतिविंशिका 10. 10. The principal point to be won by this discipline is सम्यक्त्व and कर्मक्षय.

43. 13–15. कर्मन्s are of eight types (1) नाणावरणिज्जं (2) दरिसणावरणिज्जं (3) वेयणिज्जं (4) मोहणिज्जं (5) आउयं (6) नामं (7) गोत्तं (8) अंतरायं । See तत्त्वार्थ॰ VI. 11–26 explains all in thorough details. Also see तत्त्वार्थ॰ VIII. 5.

43. 15–16. The कर्मन् is the result of the बंधतत्त्व as described in तत्त्वार्थ॰ VI. 1. मिथ्यादर्शनाविरतिप्रमादकषाययोगा बंधहेतवः ॥

43. 16–24. 1. Once the कर्मन् is accumulated, it persists to exist with the soul for certain fixed time. This period is called ठिइबंध=स्थितिबंध. This स्थितिबंध is either उत्कृष्ट or जघन्य.

For स्थितिबंध see Tattva VIII 15–21 The order in our text just follows it. विशेषावश्यक St. 1187–1188 for the same are:—

> वीससागरोवमाणं कोडाकोडीउ नामगोयाणं ।
> सयरी मोहस्स ठिई सेसाणं तीससुक्कोसा ॥ ११८७ ॥
> आउस्स सागराइं छत्तीसं, अन्तरओ मुहुत्तंतो ।
> अट्ठ य नामा–गोए वेअणिय बारस मुहुत्ता ॥ ११८८ ॥

44. 2. वंसणघोलणाए: refers to the metaphor of गिरिनदी and उपल. As long as ग्रन्थिस्थान is not obtained, there is only the way of यथाप्रवृत्तकरण i. e. 'The way of natural course', करण is defined वि. आ. 1202. करणं ति परिणामो–करण means thought–acti-

vity (परिणाम). When an individual soul from eternity onward at last tumbles upon ग्रन्थिस्थान, he does so by the thought-activity of natural course i. e. the individual soul lacks the will (बुद्धि) to annihilate or suppress the bonds of eightfold action. To explain the illustration of गिरिनदी and its उपल. वि. आ. 1207.

गिरिनइवत्तणिपत्थरघट्टणोवम्मेण पढमकरणेण ।
जा गंठी कम्मठिईखवणमणाभोगओ तस्स ॥ १२०७ ॥

" By the first sort of thought-activity which can be compared with the shaping of the stone under the current of a mountain-river, when the duration of the bondage of action wears away without the conscious will for the same, ग्रन्थि comes up. " To explain, just as the stone on the path of the river does not will consciously, " I would assume a round or triangular or square shape, " but it assumes such a shape by stress and toss (घंषणघोलणा), in the same way the individual soul enveloped deeply in actions, arrives at the ग्रन्थिप्रदेश by stress and toss which wears away to a certain extent his actions, by the thought-activity working naturally.

44 1-7. वि. आ. describes similarly condition of the duration of tue bondage of action:

सत्तण्हं पयडीणं अब्भिंतरओ उ कोडाकोडीए
काऊण सागराणं जइ लहइ चउण्हमेगयरं ॥ ११९३ ॥

" If the duration of all actions remains one अंतःक्रोडाकोडी सागरोपम (i. e. of each remaining karma–prakriti little less than one क्रोडाक्रोडी of सागरोपमs each), then he attains one of the four सामायिकs viz, सम्यक्त्वसामायिक, श्रुतसामायिक, देशविरतिसामायिक and सर्वविरतिसामायिक; and further, [44. 4. तीसे वि य थेवसेत्ते खविए] वि. आ. ११९८;–

अंतिमकोडाकोडीए सव्वकम्माणमाउवज्जाणं
पलियासंखिज्जइमे भागे खीणे हवई गंठी ॥

" The कर्मग्रन्थि is obtained when the incalculable part of पल्योपम wears away out of अंतःक्रोडाक्रोडीसागरोपम of all seven actions excepting the आयुः action. "

वि. आ. ११९५ is cited verbetim in the text for the explanation of which I cite the commentary of मलधारी हेमचंद्र on the same gātha fully:–

गंठि त्ति सुदुब्भेओ कक्खडघणरूढगूढगंथि व्व
जीवस्स कम्मजणिओ घणरागदोसपरिणामो ॥

ग्रन्थिरिति भण्यते । कः ? इत्याह—घनोऽतिनिविडो रागद्वेषोदयपरिणामः । कस्य ? । जीवस्य । कथं भूतः । कर्मजनितः कर्मविशेषप्रत्ययः । अयं च दुर्भेदो दुर्मोचो दुःक्षेपणीयो भवति । कः इव ? वल्कादेर्दारुविशेषस्य संबंधी कर्कशघनरूढग्रन्थिरिव । कर्कशोऽतिपरुषः घनः सर्वतो निबिडः ।

स चार्द्रोऽपि स्यादित्याह–रूढः शुष्कः। गूढः कथमप्युद्वेष्टयितुमशक्योऽतिप्रचयमापन्नः। यथैवंभूतो द्रव्यग्रन्थिर्दुर्भेदो भवति, एवं रागद्वेषोदयपरिणामोऽप्यसौ दुर्भेदो भवति। अतो ग्रन्थिरिव ग्रन्थिर्व्यपदिश्यत इति ॥

After the arrival at ग्रंथिस्थान, [44. 10–33] the soul goes to snap it in the following ways or at times he is also not able to snap it and get the path of सम्यक्त्व (वि. आ. १२१६):

उवएसओ सयं वा लहइ पह कोइ न लहई कोइ।
गंथित्थाणं पत्तो सम्मत्तपहं तहा भव्वो ॥

The gathas cited for the अपूर्वकरण and अनिवर्तिकरण from वि. वि. VI 6–8 (Ed. Prof. K. V. Abhyankar) =वि. आ. 1194 with the last line different; 1202; 1203. To clear them, I give the trans. of 1202, 1203 (1194 being already partially translated). " The भव्यs have three thought–activities (i. e ways) यथाप्रवृत्तिकरण, अपूर्वकरण and अनिवर्तिकरण; the अभव्य has only one i. e. यथाप्रवृत्तिकरण. करण=परिणाम i. e. the thought–activity. " (1202) " यथाप्रवृत्तकरण is upto ग्रंथिस्थान; the second अपूर्वकरण helps to snap off कर्मग्रन्थि; the third अनिवर्तिकरण brings the भव्य before सम्यक्त्वदर्शन, " (1203) The threefold division of मिथ्यात्वादि कर्मदोष that gets divided into three parts with the aid of अपूर्वकरण (See. Notes स. क. P. 143) is according to वि. आ. 1218 & 1220. I cite वि. आ. 1220.

सयणा दरनिव्वलिया निव्वलिया य जह कोद्दवा तिविहा
तह मिच्छत्तं तिविहं परिणामवसेण सो कुणइ ॥ १२२० ॥

Just as by washing clean, Kodrava grain becomes (1) intoxicant (2) half-cleaned (3) completely cleaned, in the same way the भव्य divides मिच्छत्त by the thought-activity.

In brief it should be borne in mind that the destruction of the मोहनीयकर्म is the most necessary preliminary for the destruction of the other three (1) ज्ञानावरणीय (2) दर्शनावरणीय (3) अंतराय, which form the दुर्भेदकर्मग्रन्थि. It is not however a guarantee that the मोहनीयकर्म once destroyed, may not by some way or the other attach to the soul, merely because the mental outlook (मनोवृत्ति) is kept unsullied. For this, three ways of spiritual development in the case of भव्य souls are noted (1) अहापवत्तकरण=यथाप्रवृत्तकरण 44. 12. i. e. by the way of ordinary routine development of the soul going on from beginningless time (अनादिकाल) by the gradual annihilation of कर्मन्. By this, in course of time one may destroy मोहनीयकर्म by the यथाप्रवृत्तकरण.

Arriving at the cognition of कर्मग्रंथि which requires to be broken, there are some souls which can break it and some that can not. Those who can,

they can by the way of (2) अपुव्वकरण i. e. the special extraordinary power of spiritual development. According to 44. 12. he breaks the कर्मग्रन्थि to a certain extent and realises the 8th गुणस्थान= अपूर्वकरणगुणस्थान. cf. हरिभद्रs विंशतिविंशिका, VI, 6-8. (ed. Prof. K V. Abhyanker) सत्तण्हं पयडीणं अब्भितरओ उ कोडाकोडीए । पाउणइ नवरमेयं अपुव्वकरणेण कोई तु ॥ ६ ॥ करणं अहापवत्तं अपुव्वमणियट्टिमेव भव्वाणं । इयरेसिं पढमं चिय भण्णइ करणं ति परिणामो ॥७॥ जा गंठी ता पढमं, गंठिं समइच्छओ भवे बीयं । अणियट्टीकरणं पुण सम्मत्तपुरक्खडे जीवे ॥८॥ Thus the 2nd करण obtains, when the soul breaks कर्मग्रन्थि. The भव्य is thus on the 8th गुणस्थान called अपूर्वकरणगुणस्थान (3) अनिवर्तिकरण is the way for the spiritual development which enables the soul after the knot of Karma is snapped to get the सम्यग्दर्शन at which the soul aims. The भव्य attains with this the 9th गुणस्थान=अनिवृत्तिबादरसंपरायगुणस्थान. Now after this, मिथ्यात्वादिकर्मदोष remains still in a negligible quantity. It gets divided into 3 parts (1) अशुद्ध quantum of मिथ्यात्व (2) Mixed quantum of मिथ्यात्व and सम्यक्त्व (3) the quantum of सम्यक्त्व; and thus the future (प्रारब्ध) of the भव्य soul is built on this. If the first two begin to fructify, he has to fall back from his स्थान; if the सम्यक्त्व begins to fructify, he obtains सम्यक्त्व. [(It should be so termed in व्यवहारनय and not निश्चयनय) See हरिभद्र.

वि. वि. VI. 17)] and obtains the five properties शम, संवेग, निर्वेद, अनुकम्पा and आस्तिक्य which are obtained of course in the reverse order i. e. आस्तिक्य (faith) first and शम last. At this time, the भव्य has two sorts cf knowldge मति and श्रुत [See for details Prof. V. Glasenapp. ' Jainismus ' P. 197. Guj. Trans. हरिभद्र's विंशतिविंशिका VI. These details will be sufficient though more can be found in the कर्मग्रन्थs].

45.1–16. St. 71–St. 78 describe the five properties (लिंग) of सम्यक्त्व viz. उपशम, संवेग, निर्वेद, अनुकम्पा. आस्तिक्य. It should be noted that St. 72 begin. एत्थ य परिणामो–till St. 77. end. कंखाइविसोत्तियारहिओ tally word for word with the St. 9–St. 14 of हरिभद्र's विंशतिविंशिका VI. Again to note, हरिभद्र while quoting this stanza भणियं च (44. 23) विसोत्तिआ (45. 14) विस्रोतसिका=विमार्गगमन । To Quote the भाष्य on तत्त्वार्थ॰ I. 2. तदेवं प्रशमसंवेगनिर्वेदानुकंपास्तिक्याभिव्यक्तिलक्षणं तत्त्वार्थसंधानं सम्यग्दर्शनम् ।

45. 17–19. वि. आ. ११९४ explained above.

46. 22–47. 1. exactly is the Prakrita paraphrase of तत्त्वा॰ VII 16. भाष्यः–अतिथिसंविभागो नाम न्यायागतानां कल्पनीयानामन्नपानादीनां द्रव्याणां देशकालश्रद्धासत्कारक्रमोपेतं परयात्मानुग्रहबुद्ध्या संयतेभ्यो दानमिति ॥

In the explanation of अतिचारs etc. one may refer to Hoernle's उवासगदसाओ or Dr. P. L. Vaidya's edition of the same. The translation, however, will sufficiently give an idea about them to the students.

48. 1-48. 4 The description of अतिचार's or transgressions of व्रतs is given. The details closely follow तत्त्वार्थ० VII. 11-32. For want of space, I do not enter in the full discussion of the same. I quote only the Sutras.

शंकाकांक्षाविचिकित्साऽन्यदृष्टिप्रशंसासंस्तवाः सम्यग्दृष्टेरतिचाराः ॥१८॥ व्रतशीलेषु पञ्च पञ्च यथाक्रमम् ॥ १९ ॥ बंधवधच्छविच्छेदाऽतिभारारोपणाऽन्नपाननिरोधाः ॥२०॥ मिथ्योपदेशरहस्याभ्याख्यानकूटलेखक्रियान्यासापहारसाकारमन्त्रभेदाः ॥२१॥ स्तेनप्रयोगतदाहृतादानविरुद्धराज्यातिक्रमहीनाधिकमानोन्मानप्रतिरूपकव्यवहाराः ॥२२॥ परविवाहकरणेत्वरपरिगृहीताऽपरिगृहीतागमनाऽनङ्गक्रीडातीव्रकामाभिनिवेशाः ॥२३॥ क्षेत्रवास्तुहिरण्यसुवर्णधनधान्यदासीदासकुप्यप्रमाणातिक्रमाः ॥ २४ ॥ ऊर्ध्वाधस्तिर्यग्व्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तर्धानानि ॥ २५ ॥ आनयनप्रेष्यप्रयोगशब्दरूपानुपातपुद्गलक्षेपाः ॥२६॥ कंदर्पकौत्कुच्यमौखर्याऽसमीक्ष्याधिकरणोपभोगाधिकत्वानि ॥२७॥ योगदुष्प्रणिधानानादरस्मृत्यनुपस्थानानि ॥२८॥ अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादाननिक्षेपसंस्तारोपक्रमणानादरस्मृत्यनुपस्थानानि॥२९॥ सचित्तसंबद्धसंमिश्राऽभिषवदुष्पक्वाहाराः ॥ ३० ॥ सचित्तनिक्षेपपिधानपरव्यपदेशमात्सर्यकालातिक्रमाः ॥ ३१ ॥ जीवितमरणाशंसामित्रानुरागसुखानुबंधनिदानकरणानि ॥ ३२ ॥

48. 5–10. कर्मबंध exists on the individual in 4 ways (1) प्रकृतिबंध (2) स्थितिबंध (3) अनुभावबंध (4) प्रदेशबंध; तत्त्वार्थ० VIII. 4. कम्मट्ठिइए and परिणामविसेसेणं refer to the 2nd and the 3rd. बंधs. When these बंधs are slackened by the अगारवर्ती in this birth or after many births, he can take to ten-fold यतिधर्म.

48. 11. A भव्य at the 5th गुणस्थान obtains only the partial non-attachment=देशविरति but at the 6th गुणस्थान complete non-attachment=सर्वविरति is obtained though प्रमाद to a certain degree makes its appearance. The 7th गुणस्थान=अप्रमत्तसंयतगुणस्थान is higher though still a stage of tussle. From the seventh stage, the way of अपूर्वकरण carries the भव्य to the eighth गुणस्थान=अपूर्वकरणगुणस्थान and rises to proper अविरति with मोह either suppressed or on the path of extinction. The ways bifurcate for rising to the higher गुणस्थानs. These ways are called उपशमश्रेणि and क्षपकश्रेणि.

To explain by an illustration, the lid of a vessel of a boiling water remains raised as long as there is the force of the vapour forcing out of the vessel; but as soon as the force of the vapour slackens, the lid falls down. In the same way, the minimum quantum of मोह is kept in check by the ascendency of the spinitual force; but with the spiritual force slackening, the मोह

regains its power and the भव्य falls even from सम्यक्त्व. This is called उपशमश्रेणि in which the भव्य tries to suppress the little quantum of मोह and thus can rise up to the 11th गुणस्थान, when he becomes उपशांतमोह and he can stay there for a very short time being liable to fall (पतन) either by physical death or the power of मोह gaining ground. If he falls, he can not get सम्यक्त्व in one life; otherwise he can. This is called उपशमश्रेणि.

In the case of क्षपकश्रेणि, the भव्य gradually uproots the मोह till it comes to final extinction and he is led by this way to the 12th गुणस्थान=क्षीणकषायवीतरागछद्मगुणस्थान from which there is no fall. The भव्य by this क्षपकश्रेणि surely gets the मोक्ष while by उपशमश्रेणि, the भव्य on account of the suppressed minimum quantum of मोह, has to fear a fall and has only a chance for मोक्ष, if he does not fall. So far the क्षपकश्रेणि is superior to उपशमश्रेणि.

48. 12-15. Both these verses occur in वि. आ. १२२२–१२२३. I quote below the full commentary of मलधारी हेमचंद्र on both of these stanzas, the translation of both of which is accordingly given below:—

सम्मत्तम्मि उ लद्धे पलियपुहुत्तेण सावयो होज्जा ।
चरणोवसमखयाणं सागरसंखंतरा होन्ति ॥ ११२२ ।

यावत्यां कर्मस्थितौ सम्यक्त्वं लब्धं तन्मध्यात्पल्योपमपृथक्त्वलक्षण-स्थितिखण्डे क्षपिते श्रावको देशविरतो भवेत्। ततोऽपि संख्यातेषु साग-रोपमेषु क्षपितेषु चारित्रमवाप्नोति । ततोऽपि संख्यातेषु सागरोपमेषु क्षपितेषूपशमश्रेणिः प्रतिपद्यते, ततोऽपि संख्यातेषु सागरोपमेषु क्षपितेषु क्षपकश्रेणिर्भवति ॥

एवं अप्परिवडिए सम्मत्ते देवमणुयजम्मेसु
अन्नयरसेढिवज्जं एगभवेणेव सव्वाइं ॥ १२२३ ॥

एवमप्रतिपतितसम्यक्त्वस्य देवमनुष्यजन्मसु संसरणं कुर्वतोऽन्योन्यम-नुष्यभवे देशविरत्यादिलाभो भवति । यदि वा तीव्रशुभपरिणामवशात् क्षपितबहुकर्मस्थितेरेकस्मिन्नपि भवेऽन्यतरश्रेणिवर्जाण्येतानि सर्वाण्यपि भवन्ति । श्रेणिद्वयं त्वेकस्मिन् भवे सैद्धान्तिकाभिप्रायेण च भवत्येव किन्त्वेकैवोपशमश्रेणिः क्षपकश्रेणिर्वा भवतीति । तदेवमभिहितं क्रमद्वारम् ॥

According to the above commentary the translation will be as under:-

When the duration of the action while the right belief is obtained, is reduced by 2 to 9 पल्योपमs, the भव्य becomes a S'ravaka; from that (i. e the remaining duration) when calculable सागरोपमs are worn away, he attains चारित्र (i. e. right conduct); from the remaining duration, when the calculable सागरोपमs are worn away, he obtains उपशमश्रेणि; and from the remaining duration, when the calculable सागरोपमs are worn away, he attains उपशमश्रेणि. (1222)

Thus when his right belief does not shake away, the high-souled *one* either wandering in the orders of men or gods obtains all (i. e. the right conduct etc.); or in one birth without having to take up another way he obtains all. (1223)

पलियपुहुत्त=two to nine पल्योपमs. Thus Tattva. IX. 47. must also be interpreted in that light.

50. 4. बायालीसेसणाद्दोसपरिसुद्धपिंडग्गाहिणो=refers to 42 faults of alms that are to be avoided by the monk. The एषणाद्दोषs are divided (1) 16 उद्गमदोषs (2) 16. उत्पातदोषs (3) 10 ग्रासैषणादोषs. पिंडनिर्युक्ति.92. 93. describe 16 उद्गमदोषs: आहाकम्मुद्देसिय पूईकम्मे य मीसजाए य। ठवणा पाहुडिए पाओअरकीयपामिच्चे॥ परियट्टिए अभिहडे उब्भिण्णे मालोहडे इय। अच्छिज्जे अणिसट्ठे अज्झोयरए य सोलसमे॥ For the explanation of these terms see हरिभद्र's विंशतिविंशिका XIII Notes P. 27 (Prof. Abhyankar's Ed.) 16 उत्पातदोषः–धाईदूइनिमित्ते आजीववणीमगे तिगिच्छा य। कोहे माणे माया लोहे च भवंति दस एए॥ पुव्विं पच्छा संथव विज्जा मंते य चुण्णजोगे य॥ पिंडनिर्युक्ति 408. 409 for explanation see, हरि॰ विं॰ विं॰ XIII Notes P. 27. 10 ग्रासैषणादोषs:–संकिय मंक्खिय निक्खित्त पिहिय साहरिय दायगुम्मीसे। अपरिणय लित्त छड्डिय एसणदोसा दस हवंति॥ पिं॰ नि॰ St. 520; for explanation विं॰ विं॰ XIII. Notes. P. 28. विं॰ विं॰ has the stanzas of 42 faults verbetim from पिं॰ नि॰

50. 5. संजोयणाइपंचदोसरहियमियकालभोइणो–The faults are संयोजना, अप्रमाण, सांगार, सधूमक; the faults of संयोजना are द्रव्यतः as well as भावतः; hence these food-faults are five. For explanation see. दि॰ दि॰ XIII. Notes. P. 28 पंचसमिया=Observing 5 समितिs or rules of heedful conduct. See तत्त्वार्थ IX. 5. इर्याभाषैषणाऽऽदाननिक्षेपोत्सर्गाः समितयः। तिगुत्ता=त्रिगुप्तिः। is defined as तत्त्वार्थ॰ IX. 4 सम्यग्योगनिग्रहो गुप्तिः। It is of three kinds (1) कायगुप्ति. (2) वचनगुप्ति (3) मनोगुप्ति.

50. 7. हरियाग्गमियाइपणुवीसभावणोवनेया=Accompanied by 25 भावना i. e. The concrete way to put in force properly 5 व्रतs तत्त्वार्थ॰ VII. 3. defines भावना, तत् (व्रत) स्थैर्यार्थं भावनाः पंच पंच। The 25 भावनाs are as follows I. 5भावनाs of अहिंसाव्रत–इर्यासमिति, मनोगुप्ति, एषणासमिति, आदाननिक्षेपणसमिति, आलोकितपानभोजन II. 5भावनाs of सत्यव्रत–अनुवीचिभाषण, क्रोधप्रत्याख्यान, लोभप्रत्याख्यान, निर्भयता, हास्यप्रत्याख्यान III. 5 भावनाs of अचौर्यव्रत–अनुवीच्यवग्रहयाचन, अभीक्ष्णावग्रहावधारण, साधर्मिकात् अवग्रहयाचनं, अनुज्ञापितपानभोजन IV. 5 भावनाs of ब्रह्मचर्यव्रत–स्त्रीपशुनपुंसकादिसहशयनादिवर्जन, स्त्रीमनोहरांगावलोकनवर्जन, प्रथमरतिविलासंस्मरणवर्जन, प्रणीतरसभोजनवर्जन, V. 5 भावनाs of परिग्रहव्रत–(1) मनोज्ञामनोज्ञस्पर्श (2) रस (3) गंध (4) रूप (5) शब्देषु समभावः।

50. 7. The तपस् is बाह्य and आभ्यंतर. Both of them are described in तत्त्वार्थ॰ IX अनशनावमौदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्तशय्यासनकायक्लेशाः बाह्यं तपः ॥ १९ ॥ प्रायश्चित्तविनय-

वैयावृत्यस्वाध्यायव्युत्सर्गध्यानान्युत्तरम् ॥ २० ॥ The details of all these are given in the subsequent सूत्र of तत्त्वार्थ०

50. 11. अट्ठारससीलंगसहस्सधारिणो-holding 18000 varieties of good conduct. The inquisitive will find all these 18000 varieties in charts published by Jaina theological publicists.

53. 14. अंतोमुहुत्तेण [अंतर्मुहूर्तेन] the duration of time less than two घटिकाs or forty-eight minutes.

55. 4. जंपिरे-An adjective formed from जप्=जल्प् by adding इर.

55. 5. समयं-[समम्] with.

55. 8. फलिहा [स्फटिक] A quartz, a crystal-stone.

55. 9. वेरुलिय [वैडूर्य] A kind of gem.

52. 5. उवओगो the power of consciousness used by the soul in dealing with the objects.

56. 4. अहयं [अहत] continuously.

53. 10. ओहेण [ओघेण] according to the order. see the translation; निव्वत्तन्ति cf. निव्वत्तेइ 53. 14. to transform.

54. 6. नंदा Congratulatory words.

56. 15. सुविणयंमि [स्वप्ने] in the dream; this is also found as सुमिणयंमि in the MSS.

57. 10. उवट्ठंभदाणं [उपस्तंभदानं] A gift for support.

58. 3. पहभवण=a mansion on the road.

58. 14. सिलीमुह=(1) bee (2) an arrow.

59. 15. ओसक्कमाणि [अव+ष्वक्] receding.

60. 14. अद्धच्छिपेच्छिएहिं [अर्धाक्षिप्रेक्षितैः] By glances with half-open eyes.

61. 5-18. St. 120-St. 126 describe the विरहावस्था of the princess tenderly yet conventionally.

62. 23. निवन्ना [निषण्णा] sat.

63. 3. निहुयसुक्कनीसासं is an adverbial compound.

63. 14. जङ्घ shanks.

63. 17. अणुव्वणकोप्परविभाओ [अनुल्वणकूर्परविभागः] Whose elbows were not jutting out.

64. 16. राइणा refers to the father of कुसुमावली, who was a vassal; महाराय refers to the father of सिंह who was the principal king.

66. 14. चित्ताणुराई=चित्रानुरागी lover of pictures. चित्ताणुराई is a pun-expression: चित्रानुरागी and चित्तानुरागी.

67. 1. अइपव्वायवयणिया; पव्वाय=पाइअलच्छीनाममाला. पा. ११ " पव्वायं वसुआयं सुसअं वायं मिलाण-त्थे " J. reads निरुपच्छायवयणिया.

67. 2. J. reads विसइ which I have followed in my text. But it requires to be emended वि सइ= =अपि स्वयं; mark the use of वि, in the following line.

विसइ if connected with विषय, would be anomalous since we have सरससुणालवलयगासम्मि.

67. 4. उत्तम्मइ [उत्ताम्यति] becomes distressed. pines away.

67. 17. आवीलं=आपीडं=a garland of flowers generally for the decoration of the crest.

69. 12. वारेज्जसहो fit for marriage वारेज्ज-दे. ना. मा. 7. 55. 'वारिज्जो विवाहे' पाइअलच्छी० पान. २२. 'वारिज्जयं विवाहो ।'

69-76. 13. The details of marriage are very interesting to those who are interested in the social history of Gujarat, in the eighth and the ninth centuries. The marriage-ceremony is also fully described in the भविसत्तकहा of धणवाल, an Apabhramsa poem.

70. 18. An illustration of विरोधाभास 'कयमुज्जलं पि कज्जलरंजियं ।'

78. 17. देसविरइ [देशविरति] to become a श्रावक by obtaining partial विरति and to obtain the 5th गुणस्थान.

81. 5. खट्टक्खडाभिहाणे नरए [खटाखटाभिधाने नरके] A sub-hell of the hell-world रत्नप्रभा; the भाष्य on तत्त्वार्थ० III. 2 P. 64 मेदनः खटाखटः कालिपिंजरः इत्येवमाद्या अशुभनामानः etc. Pandit Hargovindadas in his पाइअसद्-

महण्णवो gives the equivalent खट्वाक्षक quoting this passage but with no other authority. It is purely a देश्य name.

81. 2 अकामनिर्जरा–the state of enduring hunger thirst etc. without having the will to निर्जरा [the annihilation of actions] See. तत्त्वार्थ० chap. X. 2. बन्धहेत्वभावनिर्जराभ्याम् ॥

85–ff. The story of conducting a search through police–men before a jury of the distinguished citizens is characteristic of the process of justice in those days.

86. 7. कारणिहिं [कारणिकैः] by the police–men.

87. 9. परसंतिअं It is a प्रत्यय to show possession. ' Belonging to another.

88. 7. मइल्लणाए. I suspect this must be interpreted as the synonym of the titular deity. cf even in modern Gujarati मेलडी at times as the name of the titular deity of a village.

88. 21. खमाइगो साहुधम्मो See the enumeration of ten– fold जइधम्म enumerated in 43. 9–10 St. 69. also तत्त्वार्थ० IX. 6. उत्तमः क्षमामार्दवार्जवशौचसत्यसंयमतपस्त्यागाकिंचन्यब्रह्मचर्याणि धर्मः ॥ All see. 107. 11–12. St. 199. Also in विं. दिं.

17–18. देशविरइपरिणई ends and सर्वविरति is produced which takes him to become a friar. He comes to the 6th गुणस्थान.

92. 17. पेरन्तरक्खणवावडेसु सवरसंघाएसु [पर्यन्तरक्षणव्यापृतेषु शबरसंघातेषु] When the hosts of शबरs were engaged in the protection of the frontiers.

93. 7. पत्तेयं=प्रत्येकं

94. 2. विहलङ्घला=पा. स. म. P. 110. विह्वलाङ्गी.

95. 10. अइदत्तेसु पञ्चसु पयाणएसु; पयाणयं=a march, must be a measure of distance 113. 8. Cf. वि. आ. पयाणयतिगं.

95. 15. खओवसमसुवगयं चारित्तमोहणीयं । Cf. वि. आ. 1292:—

सो चेव नणूवसमो उइए खीणम्मि सेसए चविए
सुहुमोदयया मीसे न तूवसमिए विसेसोऽयं ॥ १२९२ ॥

This gāthā explains what is क्षयोपशम and उपशम; it can be translated as "That indeed is उपशम when the new action to arise is nullified, and the remaining action is suppressed. In the mixed (i. e. क्षयोपशम) there is the partial (lit. subtle) rise of action; but that is never in उपशमिक. This is the difference.

95. 17. चारित्रमोहनीय This is the variety of a मोहनीयकर्म, which is an action done under the influence of कषाय. Cf. तत्त्वार्थ॰ VI. 15. कषायोदयात्तीव्रात्मपरिणामः (अध्यवसायः) चारित्रमोहस्य । The 25 sorts of चारित्रमोहनीय = 16 under the influence of कषाय + 9 under the influence of नोकषाय.

95. 18. चरणपरिणामः = सम्यक्चारित्राध्यवसायः the determined propensity towards good conduct.

103–107. The मधुबिंदु parable which is so famous with Jain theology to show the utterly insignificant shadow of happiness in this wordly life before the stupendous heaps of miseries. The earliest mention of this fable is found completely in the वसुदेवहिंडि of संघदास who is earlier than हरिभद्र. I quote the उपसंहार as given there: उवसंहारो पुण दिट्ठंतस्य । जहा सो पुरिसो, तहा संसारी जीवो । जहा सा अडवी, तहा जम्मजरारोगमरणबहुला संसाराडवी । जहा अयगरो तहा नरगतिरिअगईओ । जहा सप्पा, तहा कोधमाणमायालोभा चत्तारि कसाया दोग्गइगमणनायगा । जहा परोहो, तहा जीवियकालो । जहा मूसगा, तहा कालसुक्किला पक्खा राइंदियदसणेहिं परिक्खिवंति जीविअं । जहा दुमो, तहा कम्मबंधणहेऊ अन्नाणं अविरति मिच्छतं च । जहा महु, तहा सद्द–फरिस–रस–रूव–गंधा इंदियत्था । जहा महुयरा, तहा आगंतुगा सरीरुग्गया वाही । तस्सेवं भयसंकडे वट्टमाणस्स कुओ सुहं ? । महुबिंदुरससमायअो केवलं सुहकप्पणा ॥ (वसुदेवहिंडि ed. मुनिश्रीचतुरविजय and मुनिश्रीपुण्यविजय Part. 1- Page. 8 lines 16–24) Mark the style 103.16–114.8. It is replete with long compounds. In the fable recorded by हरिभद्र the additions to the above are:–राक्षसी= जरा, वटवृक्षः=मोक्ष while दुम above means बंधनहेतुs (a striking contrast). Mark the simplicity of वसुदेवहिंडि's fable.

103–6. ओयल्लिऊण = अवचल्य having moved.

104. 4. गड्डम दे. ना. मा. २. ८२. कडुझुणिम्मि गड्डमो। i. e. shrill noise. घणपत्त i. e. thick foliage.

105. 10. अवयच्छिय=अवगम्य.

105. 17. विज्झाइं=buttings. पा.स.म. suggests the emendation to J.-विज्झाइं; my Ms. विज्झाई; विज्झाइं is grammatically acceptable. The prose-order of the whole verse:-ताव पं नरं अपावमाणेण कुविएण वणवारणेण नग्गोहरुक्खम्मि विज्झाइं घणियं विहुण्णाइं ॥

106-5. अगणेउं = अगणित्वा. It is remarkable that the infinitive of purpose is getting mixed with the adverbial past-participle, a tendency of very common occurrence in अपभ्रंश.

107. 21–22. the बाह्यतप: See तत्त्वार्थ॰ IX. 19. 108. I–2. आभ्यंतरतप: तत्त्वार्थ॰ IX. 20, both of these सूत्रs are previously quoted in these notes. 103. 4–5. st. 202 enumerates the 17 kinds of संयम which are (1) पंचासववेरमणं = पंचास्रवविरमण (2) पंचेन्द्रियनिग्रहः (3) चतुर्विधकषायजयः (4) दंडत्रिकविरतिः = मनोवाक्कायविरतिः । आस्रव is defined by तत्त्वार्थ॰ VI. 1–2. as कायवाङ्मनःकर्मयोगः ॥१॥ स आस्रवः ॥२॥ आस्रव is of 5 kinds: मिथ्यात्व, अविरति, प्रमाद, कषाय अशुभयोग see तत्त्वार्थ॰ VIII. 1. enumeration of बंधनहेतुs = आस्रवs. अट्ठारसविहाबंभवज्जण.= Giving up of 18 kinds of अब्रह्म.

111. 16–17. नेत्तपट्टाइणा=नेत्रपट्टादिना i. e. by a magic-cloth, which when put before the spectator's eyes, produces enchantment.

113. 10–114. 18. A parable of a frog, an old serpent, a kural bird and a python.

114. 7. आवासणियाभूमि A Camp-ground.

114. 19. सवसो = स्ववशः Independent.

115. 4. अणभिण्णं = अनभिज्ञम् not acquainted.

116. 16. सिद्धत्थया White mustards.

118. 10. सीमंतयस्स = सीमंतक is the name of a hell in रत्नप्रभा hell-world; here it has the general sense of hell.

119. 1. सभुयाहिं = स्वभुजैः by their own hands.

119. 1. I reads उरथोट्टकुट्टणुज्जयं; my Ms. पोट्ट. थोट्ट= (देश्य) very much.

119. 7–10. It is imagined here that this world is rapt in the addiction to improper things. The queens beat their breasts which were already exhausted of carrying the burden of pearl-strings, by hands which resembled the sprouts of As'oka-trees (suggesting by अशोक that they were not sorry for their bad action) inflicted punishment on the breasts which were already afflicted. Hence the poetic conclusion.

123. 4. सच्चपइन्ना खु तवस्सिणो हवन्ति cf. 26. 19. The same sentence is repeated.

121. 15. वच्चइ–व्रजति.

122. 13. पत्थयण–पथ्यदन road-provision.

123. 7. J. reads उवयासं.

123. 9. कलंकेहि used as a verb कलंकयस्व.

SAMARĀICCA-KAHĀ

*

AUTHOR'S INTRODUCTION

Pp. [1—6.]

॥ भूमिया ॥

Bow ye to Jina Rs'abha,-who has conquered the advance of the god of love who has overcome men and gods, though himself unconquerable,-who is the abode of the auspicious in the three worlds,-and whose gait is like that of a bull; (1)

And to self-born Vardhamana, who has stuck his regard to the Highest Splendour; who has abjured pride; who possesses the pure highest knowledge; who is free from attachment; and who is the lord of ascetics. (2)

Bow ye with affection also to the remaining twenty-two Tirthankaras, who stand at the head of thee worlds and who are free from the bonds of birth, old age and death. (3)

May the shower of flowers,-which was let loose by gods at the time of the establishment of the four-fold order by Jinas and which was encircled by the swarms of humming bees,-bring happiness to you (4).

May the enchanting speech,-which proceeded from the lotus-like mouth of Tirthankaras and which was saluted with honour by the crowds of gods, ascetics and men,—give you bliss. (5)

Enough of prolixity; hear ye things worth hearing; praise ye things worth praising; practise ye things worth practising. In that case,

[2] Those are the things worth hearing, which ensure the highest bliss to men and gods, which are full of meaning, which are spoken by the omniscient sages, and whose fame rests stable in the world (6).

And also those – right belief, right knowledge and right conduct, which are spoken by them (i. e. the omniscient sages) are alone the things worthy of the wise (7).

And also those things are worthy to be shunned, which form the cause of the life in a low state, which consist of false belief etc. and which are against the people. (8).

The things worthy to be practised, by being free from attachment, are right belief, right knowledge and right conduct, which destroy the low state and which are, as it were, the desire-fulfilling jewels. (9).

Then here again the qualificatory determinant in the present work fit to hear, is: it is spoken with the purpose that these things which are spoken by the omniscient sages are worthy of hearing. (10).

I will narrate succinctly the life-history which is accompanied with those things, which will give delight to those who intend to attain the spiritual goal; which is great and is full of meaning; hear ye this (11).

In that (i. e. the life-history) the opinion of the former teachers is: the matter of the story is threefold

i. e. celestial, celestial-temporal and temporal. That indeed is the celestial matter, where the life of gods alone is described; the celestial-temporal matter, where the life of both gods and men is described and the temporal matter where the life of men alone is described. In this case (i. e. in the depiction of life) the stories in general are of four types viz. the wealth-story, the love-story, the religion-story and the mixed story. Among them, the wealth-story is said to be, namely, one which has for its outstanding matter wealth; which deals with sword, ink, ploughing, trading, and mechanical arts; which consists of the big applications such as the application of varied metals; which is plotted out with conciliation, schism, bribery and punishment. That is called to be a love-story, which has for its principal theme love; which treats with the cleverness in arts, age, body and wealth; [3] which has for its essence the news and the meeting bristling with love; which is accompanied with things like the movements of a female messenger, amours, the consequent affection etc. That is the religion-story which aims at the principal object of religion; which treats mainly, forgiveness, softness, straightforwardness, absolution, penance, control of senses, truth, purity, non-possession, continence; which contains the matter of the partial vows :-the vow to set a limit to the directions of movements, the vow to limit the regions of movements, the vow to guard the soul against unnecessary evils, the observance of righteous conduct, the vow to fast on particular days, the vow to limit the enjoyments of food, drink etc. and the vow of sharing one's food with monks, nuns and other visitors;-which proceeds with the matters like mercy,

the state of enduring hunger, thirst, etc. without the will to destroy actions etc. That is called the mixed story which treats mainly the three objects; which has poetry, a good story and the breadth of the meaning of the work; which is distinguished by the secular lores and doctrines; and which is accompanied with causes, purposes and illustrations.

Of those stories, the hearers are threefold, viz. the low, the ordinary and the high. Among them, the low people, influenced by Tamas (i. e. ignorance) are those whose sense is warped by anger, pride, deceit, and greed; who are averse to the sight of the next world; who only see how to get the highest object of this world; who have no compassion towards living creatures;-they (i. e.the low) attach themselves to the wealth-story which is with the set intent to lead to a low after-life, which is inimical to the happy after-life, and which is, in reality, full of evil things. The ordinary people, influenced by Rajas (i. e. passion) are those whose mind is made senseless by the poison of the object of senses like sound etc., who follow the strain of their senses which are inimical to the reality; who have not experienced the path to the Highest; and whose ideas are not settled about what is nice and what is not nice (with the determination that) 'this is nice but that is nicer' ; [4]-they (i. e. the ordinary) attach themselves to the love-story which redound to increase misery here and in the next birth; which is composed simply of ridiculous things; and which is worthy to be laughed out by the wise. They are a little influenced by Sattva; who are a little more elevated; whose hopes are settled on the world, this

as well as the next; who though clever according to the standards of the world, are in reality bereft of the proper knowledge of the essence; who though disregardful of low pleasure, are not unattached to higher pleasure;-they (i.e.the high-ordinary)attach themselves,according to their mental fitness, to the mixed story which treats of both high and low after-lives; which imitates the nature of this world; which is accompanied with the sprinkling of all sorts of sentiments; and which generates varieties of mental conditions. The highest people, influenced by Sattva;-in whom is born non-attachment about birth, old age and death; whose mind has realized the blissful course even in the next birth; who are averse to the enjoyments of senses; who have left off sins even with their smearing; who know the real nature of the highest abode; and who have neared the attainment of absolution;-they (i. e. the highest) attach themselves to the religion-story; which is worth the admiration of the wise; which is the most elevated of all stories; and which is patronized by great men.

Then I also thus will narrate the religion-story, consisting the celestial-temporal plot. And by the makers of the religious scriptures, whose attachment is stuck to the absolution with eternal bliss; to whom a straw, a jewel, a pearl, a clod of earth and gold all are of equal value; who have obtained the path to the Highest Abode; and who are devoted to benevolence to others even though the same is not done to them;-by them it is said:—

Through religion is the generation in the *family*; through religion is the attainment of celestial beauty;

through religion is the prosperity and wealth; through religion is the wide-spread fame. (12)

Religion is the crown of auspicious things; and is a crown of medicines of all miseries; religion even is the great strength; religion is the protection and the refuge. (13)

What of speaking more ? Whatever is seen, in the whole of this world, propitiating even to mind and senses is all the fruit of religion. (14)

[5] At the terrible time of death, hard-earned wealth, body, the relatives, are left aside and only religion becomes the sound helper. (15)

Religion helps to obtain the celestial world and thence an elevated human life and thence soon the absolution which consists of eternal .bliss and the separation of miseries. (16)

The neutral-minded and high-souled man who hears the religious stories spoken by the omniscient, gets knowledge; and getting knowledge follows it (i. e. religion.) (17)

Then having known first the quality of religion, I shall speak the elevated history, giving the idea of the merits and demerits of one who is the worshipper and the other who is not, (18)

Hear ye; I narrate the history of Samarāicca, the king of Avanti, which is composed of nine previous births; and which brings about non-attachment to the world to the high-souled beings. (19)

Here, of them both there are many births; they are all not useful; there is proper mutuality amongst the *nine; wherefore this number is said.* (20)

Just the same matter upto the endurance of the calamity by Girisena, which was narrated by the Lord who attained the absolution, to a Valandhara god, (21)

To king Municandra and to his queens Narmada and others,—the same matter I also tell you succinctly, with its sense made clear. (22)

It is said by former teachers:

Gunasena and Agnis'arman; Simha and Ananda, the father and the son; and S'ikhin and Jalini, the mother and the daughter; Dhana and Dhanas'ri, the husband and the wife; (23)

Jaya and Vijaya born of the same mother; Dharana and Laxmi, the husband and the wife; Sena and Visena two agnates in the seventh birth. (24)

Gunacandra and Vyanvyantara; Samaraditya and the soul of Girisena; then of the one there is absolution and of the other unending worldly existence. (25)

The cities are Ksitipratistha, Jayapura, Kosambi, Sus'arma, Kāyandi, Māyandi, Campā, Ayodhyā and Ujjaini. (26)

[6] The births of Gunasena are in Saudharma, Sanatkumara, Brahmaloka, S'ukra, Anata, Arana, in Graiveyakas and Anuttara heavens. (27)

The rebirth of the other is first among the class of Vidyutkumāra demi-gods; and then the remaining

rebirths are respectively in the Ratnaprabha etc. (viz.. the seven nether worlds.) (28)

The periods among gods of the one is respectively 1, 5, 9, 15, 18, 20, 30, and 33 Sagaropamas. (29)

The periods of the other among gods for 1½ Palyopamas; in hells 1, 3, 7, 10, 17, 22, 33 Sagaropamas. (30)

Thus these are the traditional stanzas of the story; it is indeed proper that their real sense must be narrated in details according to the preachings of the teacher.

SAMARĀICCA-KAHĀ

*

THE STORY OF THE FIRST BIRTH

[Pp. 6–55.]

॥ गुणसेन–अग्गिसम्मा ॥

7. 4.]

Here, in the country of Aparavideha, on the continent of Jambudvipa, there was a city named Ksitipratistha. It was beautified by high white ramparts. It had a ditch covered over with hosts of lotuses. It had finely laid-out meeting-places of three roads and squares. It surpassed with its palaces, the beauty of the mansions of the lord of gods.

There women throw into the background by faces, speech, eyes and gait, the lotuses, the cuckoo, the lilies and the swans. (31)

There men have the addiction to lores, the greed of unblemished fame, the fear always in sins and the ambition to be rich for religion. (32)

[7] There was the king by the name of Pūrnacandra, with the circle of his near and distant neighbours consisting of 12 princes in control, devoid of the blemish of pride and pleasing to the eyes and the mind of the people [like the full moon, with perfect disc, with mark of the deer gone and pleasing to the eyes and the mind of the people.] (33)

His principal queen of the harem was by name Kumudini who was an ideal wife, who increased the bliss of senses and who was beloved as Rati to the God of Love. (34)

And to them was a son Prince Gunasena by name, full of a number of qualities and from childhood like a Vyantara god solely devoted to sport. (35).

In that city there was a priest by the name of Yajnadatta; who was much respected by all people; who recited a number of scriptural texts; who was clever in the ways of the world; and whose activities and possessions were meagre. He had a son by name Agnis'arman; who was born of the womb of Somadevā; whose head was large and triangular; whose eyes were round and slightly tawny; whose nose was broken and was only visible as there was something like it at its place; the only signs of whose ears were mere holes; whose big teeth had simply conquered the lips; whose neck was very long and crooked; whose both hands were knotty and short; whose chest was very narrow; whose belly was jutting, uneven and slanting; whose waist was uneven, big and raised on one side; whose both hips were unevenly set; whose loins were stiff and heavy; whose feet were long and unequal; whose hair was tawny like the flames of fire. Out of curious fun, Prince Gunasena, laughing with the clappings of hands, made him dance in the midst of city-people, with the music of a big trumpet, accompanied with well-beaten drums, tabors, fifes and cymbals; he made him walk with enhanced speed many a time on the main road; who was given the name of Mahārāja (i. e. a great king); who was placed on an ass; who was surrounded by a number of delighted children; who held the worn-out seive for a lotus; and the drum was beaten with fine, measured beats. Thus [8] in him who was molested

every day by him as by the god of death, the feeling of averseness to the world was born. He thought,

"Men, smitten with the contempt of all people, mocked at by all people and having not meritorious deeds done in the past, have to put up with the insults of others. (36)

If the religion, which is followed by good people and which brings surely happiness even in the next birth, is not practised by (me) an unfortunate one of a foolish mind, (37)

Now having seen the terrible consequence of the unmeritorious, I shall observe the religion which is followed by the ascetics and which serves as a relative in the next world; (38)

So that I may not obtain even in the next birth such a terrible mocking treatment which is laughed at by all men." (39)

Having thought so, he who had grasped the path of the aversion to worldly life, went out of the city. Within a month, he arrived at a penance-forest; which was situated on the border of that country; which was full of trees like Bakula, Campaka, As'oka, Punnaga, Naga etc; in which antagonistic wild beasts like deer and lions etc. were peaceful; where there was a thick cloud of smoke, bearing the smell of fragrant oblations; whose wild sides were adorned with pure water, moutains and rivers; and which brought contentment to the hearts of anchorites. Its name was Suparitosa.

forest and who were appreciative of merits, devotion and repect grew enormously towards him; " Oh, this great hermit has abjured desires of this world and is resolutely unattached to his body! His life is successful. It is said,

Even by one, who holds much respect for the opinions of people, an attempt should be made for merits; even to an ignorant man who has given up pride, the merits come up. (46).

On this side, king Purnacandra put Prince Gunasena who had married, on the throne and took his abode in the penance-forest with his wife Kumudini. Prince Gunasena,–at whose pair of feet many vassals fell; who defeated not only the princes on the border of his kingdom but also the princes of many other principalities; whose pure and widely heard fame spread in ten directions; who was devoted to earning three-fold attainments in Dharma, Artha and Kāma;—became a great king [11] As the time went by, he, enjoying royal pleasures, admired by all people, with his queen Vasantasena, happily, came once to Vasantapura; entered the city with grand auspicious ceremonies; was worshipped by the citizens; and went with them to the palace named Vimānacandraka, appearing beautiful with the beauties of the rainy season; where the thick columns of smoke from black sandal appeared like the shades of a cloudy day; the lines of jewels glistened like lightnings; the pearl–strings appeared like the showers of rain; the lines of chowries appeared like the lines of flemingoes; the rows of silk–clothes suspended there, bore the beauty of a

rain-bow; the plots of land were fragrant with the sprinkling of sweet-smelling waters; the decorations of flowers, full of humming bees were laid out. What is the use of more description?

It can be called as it were the dream of persons, sleeping under a trance; or that which is the rare result of luck due to actions done in the past. (47)

There he received the people of the town fittingly; and when they were dispersed, he passed the day and night, with pleasing sports consisting of dramatic shows, songs and plays; and the next day after finishing the morning duties he went to the training-ground of horses at the proper time. He rode there many horses from Balkh, Turkey and Vajjara, etc; and sat in the garden of Sahasrāmravana, situated on the skirt of the training-ground, for the purpose of removing its (i. e. of riding) fatigue. In the meantine two boy-hermits with oranges and grass came there. They saw the king and congratulated him with the greetings approved in their own sect. [12] They were also received by the king, with ceremonies consisting of getting up, offering seat etc. They said "Sir, we are sent by the patriarch of the pious name to know the news of your health, who are the head of the four orders of life and who have rightly made out what is duty and what is not. Hear you, sir, this; we await your orders." The king said "Where is the revered patriarch?" They replied "Not very far from here in the penance forest Suparitosa." Then the king went to the penance-forest with devotion and curiosity. He saw there many hermits and the patriarch. Then he, in whose mind was born dejection, bowed to

them according to filness. He sat in the vicinity of the patriarch; and stayed with him for a short time, engaged in religious talks. Then he said with a courteous bow to the venerable patriarch. "Do me the favour to have a dinner at my place with all your people." The patriarch said "Dear son, so will it be, but here there is one great hermit called Agnis'arman; he does not eat every day but once every month. And even then on the fast-breaking day, on the first entrance, from the first house; even if he gets anything or not, he returns and does not go to another house. So excepting that hermit, your request is granted.' The king said "Revered sir, I am highly favoured. Now where is that great hermit? I will then see him and make myself sinless by seeing him." The patriarch said "Dear son, he is in meditation under the mango-grove." Then the king went to the mango-grove with an agitated mind. He saw there Hermit Agnis'arman, under the meditation of the particular sort; who sat in a Padmāsana posture; who kept the eyes steady; and who quieted all the varied activities of mind. [13] Then the king whose hair-ends bristled out of joy, bowed to him. The hermit also congratulated him respectfully with a greeting and speaking ' welcome to you ' asked him to sit. The king as he sat on a goodly seat said "Sir, what reason have you to practise this very difficult penance?" Hermit Agnis'arman replied " O high-souled one, the causes are the miseries of poverty, insults from others, deformity and Gunasena, the son of the king and (i.e. who is) my beneficial friend." Then the king with the doubt raised by his name, said, "Well, sir, as to the causes of this activity like the misery of poverty

etc., it is all right; now how Gunasena, the son of the king, is your beneficial friend ?" Hermit Agnis'arman said " O high-souled one, thus he is the beneficial friend; hear,

Those who are the best people adopt religion themselves; those of middle kind when impelled; and the low never. (48)

He who impels the soul, who is in the prison of the world, by any method, to religion, is a beneficial friend." (49)

Then the king remembered his life as a prince; and said with the face bent down with shame "Revered sir, how then did he impel you to religion which is the relative of three worlds ?" Hermit Agnis'arman said "O hight-souled one, the impellings are of various types. Somehow therefore, I am impelled only by some cause." Then the king thought "How great he is ! Even the insult is taken by him as a beneficial impelling. He not only avoids the scandal of others but also out of the purity of his disposition, does not even believe in it. Alas, a horrible improper action [14] is done by me whose deeds are sinful ! I will then reveal myself as tainted with the blot of having done an improper action." Thinking so, he said "Revered sir, I am the same horrible sinner who brought torments to your heart; and who possesses the host of demerit-." Hermit Agnis'arman said "O king, I welcome you; how do you call yourself one possessing a host of demerits, by whom I, whose prosperity consists only in leading life with the morsels of others, am brought to this acquirement of austerities ?" The king said "What magnanimity ! What else except sweet things, do hermits know to speak ? Never from the

disc of the moon, showers of burning embers fall. Hence enough of this. O divine sir, when will there be your fasting-day?" Agnis'arman said "O king, in five days." The king said "O revered sir, if you have no great objection, let the favour be done by breaking the fast at my house; I have known from the patriarch your particular vow; hence I request you for the future thing." Agnis'arman said "O king, let then that day come; who knows what will happen in the midst? For,

Now I do this; and doing it, again this I shall do tomorrow;-who would believe this in this dream-like world? (50)

And also, Sir,

Fie upon the nature of this world that those who were seen full of love and affection even in the first part of the day, are not so seen in the latter part of the day! (51)

Then, sir. let that day come," The king said "Come up, divine sir, in case there is no obstruction." Hermit Agnis'arman said "If thus be your importunity, [15] I accede to your request." Then the king with horripilations of joy bowed to him; passed some time and entered the city. He gave reception fitting to the greatness of his devotion to the patriarch and his circle.

As the five days passed, on the fast-breaking day, Hermit Agnis'arman entered first the palace of the king for the purpose of breaking fast. And on that day, somehow, king Gunasena suffered from acute headache.

Then the whole royal household was purturbed. There entered physicians well-versed in the science of medicine; they took up the medical treatises of various kinds; many kinds of medicines were pounded; and the ointments made from strange precious stones, were given. Even the ministers, who laughed even at the grand talents of S'ukra and Brhaspati, did not know what to do. The priests began the propitiatory observance, full of oblations, accompanied with sacred Mantras. So also the whole harem was dejected; the beauty of whose fragrant wreaths withered away; from whose paints, the pigment had half fallen away; the paintings on whose cheeks were washed away by the water of tears; and whose faded faces that were lotus-like, were bent upon their hands. So was also the harem of princesses; who were averse from the ball-play; who gave up the activities of painting; who stopped all music and dance; who left aside the collection of ornaments; whose minds were dejected and sad. The waiters had their faces dejected and cast on the cane-sticks; the sub-attendants suggested the intensity of the pain of the king; the cooks and other servants were also dejected and gave up their activities. [16] Then Hermit Agnis'arman passed some time at such a household but was not given any reception even by a word and so went away from the royal palace. Then he went to the penance-forest; the hermits saw him and said "Divine sir, you seem to have not broken the fast as your body seems pulled down. Have not you then broken fast? Did not you then enter the palace of king Gunasena?" Hermit Agnis'arman said "I entered the palace of the king but he seems

to be extremely unwell; because I saw the whole palace with all servants in a sad mood. Being not able to see him that way, I at once came out." The hermits said "No doubt, the king must be extremely unwell; otherwise his devotion towards hermits being like this, how will he, thinking of the fast-breaking day of your worship, not himself pay attention ? And moreover, that king bears great respect and devotion to your worship; so he spontaneously praised your merits in the presence of the patriarch." Hermit Agnis'arman said "May he who is the worshipper of the elders get back health ! What is to me of meals ?" He took to a month's fast.

On this side the headache of king Gunasena was cured and he asked the servants " To-day, there is the fast-breaking day of that hermit; therefore was he received or not by anybody while he came ?" They said " Your majesty, he came; but he was neither spoken to, nor received by anybody as the servants had given up all their works on account of their hearts' torment on knowing about your headache. He did not know about your account and seeing your servants sad, waited for some time and went away from the royal palace as if dejected." The king [17] said " O my misfortune ! I have lost a great gain and come to a great calamity by giving pain to the body of a hermit." Having so bewailed, next day in the morning he went to the penance-forest. He saw the patriarch with many hermits and bowed to them in a proper way with the head bent down with courtesy and shame. The patriarch said "O king, may you sit; I welcome you." Then the king sat beside the patriarch; he was pulled down with still more shame and gave out long

sighs. Finding the king so strange, he said "Dear son, you seem to be dejected; will you tell me its cause, if it be not uncommunicable?" The king said " Is there anything not uncommunicable to your worship? For one who is dejected over an uncommunicable thing, it is not fit to come to the penance-forest." The patriarch said " Well dear son, well! Your courtesy is quite adequate; what is then the reason for your dejection?" The king said " I say because it is your worship's order; otherwise how can I narrate such an evil act?" The patriarch said 'O dear son, the hermits are mothers to all; what is therefore shame before them? Say you then that I, knowing your account, shall remove your dejection in any way?" The king said "Dear sir, if that be so, then hear. This hermit Agnis'arman became a hermit on account of the dejection first due to me who am of slow merit, who did things without thinking; and who am engrossed in actions fit for unfit persons. [18] I am all the more dejected that I have not abandoned the conduct of an unfit person even though he has undertaken so high a vow." The patriarch said "If that be so, enough of dejection. What is the reason? If he has become a hermit by reason of you, then you indeed are his friend for his bliss, leading him to religion. Why then are you dejected? And also now I do not conceive at all of any evil action in you who fear the next world and who know the scriptures. Will you now tell me, what you did to him?" The king said, " O revered sir, how thus having invited him, I, who suffered from headache, out of carelessness, did not inform the

servants and by putting an obstruction to his food, I did an obstruction to him in religious observance." The patriarch said " Dear son, if that is so, you are here not at fault; men overpowered by acute pain do not know what is good action and bad. And to the ascetic, there is no obstruction to his religious observance by the obstruction being done to his food; but on the contrary, he will gather more the merit of austerities. Hence enough of dejection." The king said, " Revered sir, how can my dejection go away so long as the high-souled hermit has not taken meals at my place ?" The patriarch said "Dear son, on the next fast-breaking day which he will have now, of course if no obstruction there be, he will take food at your place." Then the patriarch called hermit Agnis'arman and having held up his hand with respect, he said " Dear son, as you went out of the king's house without taking meals, the king thereby is much dejected. Yesterday he had an acute headache; hence he being helpless due to pain, could not welcome you; he has not offended you. He says, 'My dejection will not go away so long as Hermit Agnis'arman has taken no meals at my place.' [19] Hence now on my word and out of respect for the king, when the fast-breaking day comes up unobstructed, you should break the fast at his house." Hermit Agnis'arman said, " O revered sir, just as you order. The king is dejected without reason; because he has done to me nothing which is against the other world." Then the king thought "What magnanimity !", bowed down to the hermits, stayed there for a short while and entered the city.

Now again the month went by in course of time; the king enjoyed the pleasures of senses; and Agnis'arman followed practising grim penance. In the meanwhile, when the fast-breaking day came up, the king was informed by his men who had come from the army, 'Sir, at the midnight, when the moon, the auspicious lamp of three worlds, the beloved of the bride Night, had set, and when your majesty's soldiers were confidently sleeping, the vigilent king Mānabhanga, seeing otherwise the destruction of his own country and resorting to a brave action, has with all his army made an attack and has defeated your army which was very careless; which was proud of its formidable exploits; which had entered the city protected by close guards; and which did not take any measures of protection. Now I await your majesry's authority." On hearing this unbearable speech, the king ordered his servants; his eyes burnt red with the fire of anger; his lips unevenly throbbed; he beat the surface of the earth with his hands mercilessly; and his words faltered under the influence of anger. " Give out soon the beatings of drums for march. Make ready the invincible [20] elephant-army; saddle up our cavalry uncontrolled with spirit; harness our chariots beautiful with canopies and flags, and order our foot-soldiers, with various weapons, to march." Then after the order of the king, the royal army began to throng about like a stormy day of rain, hearing the sounds of march-drums; the elephants appeared like hosts of clouds; the flemingoes in the form of raised-up banners, chowries, umbrellas etc, hovered over it, it was

accompanied with the lightnings of spears and sharp swords; all directions were filled with the thunders in the form of the sounds of conches, cymbals and pipes. In the meantime, king Gunasena mounted a chariot; before him were placed the golden jars full of water and the drums for auspicious occasion, revealing the splendour of conquest, were beaten; the batches of heralds repeated various auspicious things. At that time Hermit Agnis'arman entered the king's house for breaking the fast. Then when the huge sea of men was purturbed as the king was going out, he was not seen by anybody from among the principal servants. Then having passed some time, the hermit, fearing the rush of quick elephants and horses, went out of the king's palace. In the meantime, the astrologers, who took the measurement of shade by the measuring-rod and who knew the deep sense of the science of astrology, said "Sir, the moment is auspicious; make a start.' The king said "To-day is the fast-breaking day for Hermit Agnis'arman; he has accepted on the word of the patriarch to take meals at my house. So let that high-souled ascetic come up. Then, when he finishes his meals, after bowing to him, we shall go." Then a noble who was near said, "Sir, that high-souled ascetic entered the place only recently and has gone out of the royal household fearing the rush of swift horses and elephants. I think he must not have gone out of the city. [21] On hearing this, the king started towards his path with alarm, and saw Hermit Agnis'arman going out of the city. Having got down from his chariot, he fell on his feet with full devotion and

entreated him with great respect, "Sir, do me the favour and return. Though my departure is imminent, I stood for this much time awaiting only your arrival, while you, having entered my house, departed without being seen by my principal servant." Hermit Agnis'arman replied "Sir, you know the whole matter of my particular vow; hence enough of this effort. The hermits are always strictly truthful about their vows, and do not differentiate between gain and loss." The king said, "Revered sir, I am ashamed of this act of inadvertence; the pain to my body is greater than yours produced due to acute penance; the fire of sorrow burns me exceedingly; my heart, as it were, is ruined; my speech falters as it were; I believe myself a very great sinner; therefore, you, sir, who act as a brother to all miserable beings and who are affectionate without cause, think out the remedy for pacifying my misery." Hermit Agnis'arman thought "How magnanimous is this king that he is so much pained as I did not break the fast! What love he has to serve the elders! So long as I have not broken the fast at his place, he will not feel at ease." Thinking so he said "Sir, your pain is without reason; still however, this is the remedy for its cure. I promise to break the fast again at your place if the fast-breaking day comes unobstructed. So do not grieve. Then the king who placed hands and knees on the ground said, [22] "Sir, the remedy for its pacification is well found out; or a hermit always has eyes in the form of pure knowledge; what would he not know? So I am favoured. This is befitting your nature-

which is affectionate without cause. Then may you go to penance-forest. For myself, I am not able to see the revered patriarch as I feel tainted with the blot of this fresh carelessness." Having so said, the king bowed to Hermit Agnis'arman, and returned. Thinking 'I should not now go,' he sent the army on Mānbhanga. Agnis'arman also went to the penance-forest, reported the account as happened, to the patriarch who congratulated him saying, 'Well-done, my son! ' and again took up the particular vow. Of him being served every day by the king, whose non-attachment to the world was increasing, the whole month went by and the fast-breaking day, with hundreds of hopes of the king, arrived. On that fast-breaking day, the queen of king Gunasena, Vasantsenā gave birth to a son. The maid with a delightful lotus-like face informed of this out of joy to the king with satisfaction. The king had his hair-ends raised on account of this joyous occasion of the birth of a son; he gave to the maid the ornaments of his body such as bracelets, earrings etc. and ordered her, "Vasundhrā, send out an order on my word to the servants at their respective places. viz. Arrange to release all bonds in my kingdom by ringing time-bells; ask them to give rich alms, fitting and unexpected; give out to kings like Jitas'atru and others the tidings of my son's birth; [23] let the citizens know the auspicious occasion of the birth of a son to the queen; arrange for a town-festival which has come up unforeseen." She delivered the orders to the servants as was commanded. The servants followed the order of the king. For,

They arranged the birth-day festival; all the expanse of ten directions was full of the sound of drums; the batches of sportive women danced bringing one of the hands down. (51)

The women in the harem snatched out of joy fine clothes and upper garments of one another; the festival was full of women who gathered together, more fully decorated. (52)

The women gave out the hissing sound, being abashed at the blows of fists coming over their backs; and the chamberlains made the groups of intoxicated women dance. (53)

The sweet sound of drums, with their number of beats, was marked by (the accompanying) clappings of hands; the cheers of victory were raised by the groups of bards who were satisfied with alms. (54)

A great festival took place in the city of Vasantapura. When the royal servants together with the king were thus highly careless due to the joy of the fortunate event of the birth of a son to the king, Hermit Agnis'arman entered the king's palace for the purpose of breaking the fast but being not given reception by anybody even by a word went out soon, his mind becoming tainted with evil meditation due to the rise of the (previous) bad action. He thought, "Indeed, from my childhood, the king [24] bears continuous and unique spite to me. See his very secretive ways of action that speaking in my presence in terms palatable to mind, he is in action quite the contrary." Thinking so, he went out of the city. In the meantime, by the blot of ignorance and due to the non-realisation of

the highest path, he was caught up by tainting emotions. His aim for the next world was gone. His faith in religion was ruined. The feeling of enmity, which is the seed of the tree of all miseries came upon him. He felt extreme hunger, which gives pain to the body. He was dragged by hunger. Then,

By him, who had fallen with the first accidental calamity, who was under the sway of ignorance and anger and who was of silly mind, a grim revengeful determination for the next birth was resorted to. (57)

" If any fruit is to come up of this particular observance which I have kept up assiduously, let in every birth, my life be for his murder. (58)

A man does not do good to dear ones and harm to enemies; what is the use of his birth which merely ruins his mother's youth ? (59)

And this king is my enemy from my childhood, without any faults on my part; and sinful too; I shall therefore do him evil." (60)

Having made such evil resolve, he, not purifying himself of the taint and with his mind burning with the fire of anger, thought upon it frequently. (61)

In the meantime, he arrived at the penance-forest. The fire of his anger was growing more and more, being inflamed by bad thoughts arising out of various doubts. He kept the patriarch and other hermits aside, and entered the mango-grove without being seen, and sat on the four-cornered raised seat made out of a clean stone. He again began to think out of repentence. " What an

antagonistic feeling of that king towards me! How [25] out of all hermits, I am the object of his ridicule that he, knowing my particular vow and full of spite, invites me like this and not fullfilling my fast-breaking, submits me to indignity; so, the king indeed is foolish or why does he submit to indignity, me who am gone to such a condition? *Thus the indignity which is given* to orphans, the weak and the beings overpowered by others as by the god of death, does not satisfy the pride the proud;-hence to add, he offers *indignity to hermits* who are busy *in the activities* of the next world and to whom friends and enemies are equal;-or this much ill-treatment is offered to me alone who have kept at least a touch of food! So enough of these insults alone to me for the whole of life. I vow to undertake fast throughout life." Having given up his activities, with his mind tainted with evil meditation and his body emaciated with penance, he was seen by the hermits there. He said "Revered sir, your body appears to be much emaciated and you have not done usual application of pigments and (putting on) of flowers. So even now is not your fast broken?" Agnis'arman said "No, not broken." The hermits said "How is it not broken? Did not you enter the home of king Gunasena?" Hermit Agnis'arman said "I did enter." The hermits said "How then is it not fulfilled?" He said, "From my childhood, this king is inimical to me without reason; hence I am put to indignity by him. I now know the link of revenge not previously known to me. He appeared like a civil man until the link of the revenge of him who is treacherously courteous, was

not known. He therefore invites me with an idea of mockery and by uncourteous conduct [26] puts me to insult by a variety of deceitful misconduct. Knowing therefore to-day my fast-breaking day, he has all of a sudden arranged for a festival. Then I entered the king's palace and was disregarded and knowing therefore the opinion of the retainers of the king, I soon went out." Then the hermits said, "Revered sir, that is not possible in king Gunasena who is much attached to hermits; or people are of strange relations. What is not possible? There is nothing impossible for the tainted feelings." Having said so, they, being much dejected, reported to the patriarch, namely, "Even now, on account of this happening, the fast of Hermit Agnis'arman is not broken." Then the patriarch unpurturbed, came soon to Agnis'arman; and was honoured with fitting courtesies by Agnis'arman. Then he said "Dear son, how is your fast not broken even now? What an unfit act on the part of king Gunasena!" Hermit Agnis'arman said "O sir, the kings are careless people. What is his fault? This is in a way my fault, as I could not even give up the last attachment to food; so that I had to enter even his house. Now I have given up even this much attachment which is the seed of all these insults. Hence I beseech your worship not to order me otherwise in the matter of this object." The patriarch said "Dear son, if you have given up food, now the time is passed for order. Verily, the hermits keep up truly their vows. But you should not be angry to the king. Because, [27]

Everybody gets the consequential fruits of the actions done in the previous birth; in the matter of

merits as well as demerits, the other merely acts as a cause. [62]

Advising thus, the patriarch spoke to the attending hermits and went away.

On this side, while the (royal) retinue was enjoying the happiness of this unforeseen festival; and as the fast-breaking time passed away, king Gunasena remembered, " To-day, it is the fast-breaking time of that great hermit. O my misfortune! The fast, I think, of that great hermit is not broken." He asked the servants that were near, " Did that high-souled hermit come here or not ? " Then they searched carefully and informed "Sir, he did come; but as the servants were careless due to delight of the auspicious occasion of the birth of a son to the queen, nobody received him; hence he instantly went out." The king said "Alas, what a result of my sins ! I consider even the auspicious occasion of the birth of a son to the queen as a calamity as it has made an obstruction to the religious duty of the great hermit; really the showers of splendour do not fall on the houses of the people of meagre merit. Being tainted with the blot of carelessness, I am not even able to see his face,-even to know the consequence.Hence go,O priest Somedeva,so that the servants may not know my intention; find out what has happened to that great hermit and let me know quickly what he has done; my heart as it were suspects." Priest Somedeva, so ordered, went to the penace-forest. He saw Hermit Agnis'arman; who was surrounded by many hermits; who was in a bower situated near the bank of a mountain-river:

who sat on the bed made up of long Kus'a grass; and who was engaged in the talk about the king, begun out of anger. [28] Somadeva, with his head bent down with courtesy bowed to him. He said 'welcome' with a benediction and ordered him to sit. Priest Somadeva sat and said "Revered sir, you appear to be much emaciated in body; what is the reason?" Hermit Aganis'arman said "The body of those who draw their maintenance from others and who have no desires, itself, is the emaciation of hermits." Somadeva said, "So it is, the hermits have abjured desires; but they have done so, in the case of wealth, corn, gold, jewels, pearls, corals, men and animals but not in the case of mere food which helps body (which is helpful to)religion.Here,there are not such people who will not give even food to people like you; who have taken up the path of absolution; to whom friends and enemies are equal; to whom straw, jewels, pearls and gold are the same; and who serve as boats in the sea of the world." Hermit Agnis'arman said "Truth it is ! There are such people except king Gunasena." Somadeva said "Revered sir, what is done by King Gunasena? That king is heard to be devoted to religion." Hermit Agnis'arman replied "Who else is devoted to religion who though has defeated the surrounding princes, kills a hermit painfully?" Somedeva thought" Indeed that hermit is angry. As he seems to have sat on the bed made up of long Kus'a grass, it must be that he must have taken up to complete fasting account of the dejection due to the king. On being asked, he will take up to reviling the king which would be bad to hear. So, having obtained the account from

somebody else, I shall report it to the king." Somadeva bowed down to him and went out. He asked the hermit; who had Kus'a grass and flowers in his forehand, and who was going to the mountain-river with a desire for bath. [29] "Revered sir, what is undertaken by Hermit Agnis'arman ? " He, with drooping eyes filled with tears narrated his observance. Somadeva went and reported, what he got, to the king. Then the king, with more dejection, bore the body heavy with the burden of anxiety and surrounded by principal attendants and queens, started for the penance-forest on foot for the tidings of Agnis'arman. Like a royal swan, surrounded by sweet-speaking female swans, he arrived at an extensive sand-bank of the mountain-river, which was near by.

In the meantime, a boy-hermit, knowing the arrival of the king informed Hermit Agnis'arman of the arrival of the king with his lotus-like face blooming. Then Hermit Agnis'arman, with his body burning with the fire of anger, called the patriarch and crossing the fitting courtesy, spoke rudely "I am not able to look at the face of that wicked king who is inimical without any reason. Therefore, speaking something that you like, you, only send him away from outside." The patriarch thought, "He is swayed by tainted emotions; hence it is proper for the king to avoid seeing him whose mind is sullied with fresh tainted emotion;" and he went a little way to the king. He saw the king with a fallen face, surrounded by retainers. The king with his retainers bowed to him with modesty and was welcomed with a benediction by patriarch, who said " O king,

come; rest in that Campak-grove. " The king said Just ' as your worship orders.' He went to the Campak-grove. [30] The patriarch sat on a seat of Kus'a grass placed upon a clean stone; and near it sat the king with his retainers on the ground. Then the patriarch said " O king, why did you improperly act to come over on foot this much way, thus, with your wives and retainers ?" The king replied, "Revered sir, we always do improper things; or for wicked persons like myself it is only fit that the obstruction should be done to the religious observance by killing the great hermit out of carelessness. Then what of calling this a revenge by one whose goodness of heart is unmoved ? Revered sir, now where is that high-souled Hermit Agnis'arman ? I shall bow to him and purify my sinful self by seeing him." The patriarch said "O king, do not grieve this much. He has not taken to fasting by dejection on your count; but it is rather the vow of a hermit that at the fag-end of life he should leave life by taking to full fasting. " The king said "O revered sir, what of speaking more ? I shall then see that high-souled one." The patriarch said "King, enough of thus seeing him. He is engaged in meditation; then why make an obstruction in his determined work? Go you to the town; look up here some other time." The king said " As your worship orders; I shall come again;" and got up extremely sad. Bowing to the patriarch, he started for the town.

[31] Then one compassionate boy-hermit followed a little way off and reported to him the opinion of Agnis'arman. Then the king thought "What of coming over again here, if however the patriarch is put to an

effort ? Then it is not proper for me even to stand in this city; so that I would hear nothing more, `bad to hear, of this high-souled one." Thinking so, he arrived at Vasantapura. He asked the astrologers "When is there for us a pure day to start for Ksitiparatistha ? " They found out the good day on account of their being engaged in that work all the time and said "Your Majesty, to-morrow is quite good." Then the king ordered the servants "Start soon tomorrow." Then on the next day with a big retinue, the king went away. By continuous march he came to Ksitipratistha within a mouth. He then entered the city with pomp; in which a number of variegated flags were raised; where the different markets were decorated; where the main road was made elegant by the decorations of flowers; where the palaces were whitewashed; and which was adorned with canopies. And then he entered the palace named Sarvatobhadra which was even more embellished with decorations and where the arc was beautified with pendant decorations.

There on the very day the teacher named Vijayasena came journeying with restraint with the vow to stay a month; he was surrounded by pupils; [32] He knew twelve canonical books completely; he possessed the miraculous power of Avadhi and Manahparyaya knowledges; all his limbs were pleasing and handsome; his body was resorted to and beautified by the handsomeness of the first youth; he was as it were the decoration of the world; he was the joy to the eyes of all people; he was as it were the resort of an acceptable disposition; he was the family-home of forgiveness;

he was the mine of the jewels of merits; he was as it were the full result of an excellent action; he was born of a great royal family. He accepted the abode and stayed in the garden of As'okavana beautified with the temple of Jinas built by merchant As'okadatta. There were the mango-trees in which it would be difficult to find holes, like kings strong in politics, in whom it is difficult to find weak points; the trees on the brink of the well which were bent down appeared like good persons who stand with their faces downwards, fearing the sight of the wives of others. The Atimukta creepers, without branches and sub-branches resembled the anxieties of good peasons fallen (in poverty) with shame brought forcibly; the bowers crowded all round resembled again the hearts of poverty-stricken amorous persons; the nimb-trees, grown at particular places do not appear proper like heretics, attached to the objects of senses; the red A'soka trees appeared like bride-grooms with saffron-red clothing;-why describe more ?- the garden-trees of varied descriptions were like the thoughts of the world of living beings. And also the temples of Jinas tall and white resembled the peaks of the Himalayas. [33] And there on a very clean part of the earth, the revered teacher, engaged in his observances with constraint, stayed there.

On this side king Gunasena, who had come to the bower of conversation asked, "Who has seen here any wonderful thing today ?" Then Kalyanaka, who knew about Vijayasenācārya, said with a bow to the king, "Sir, I have seen a wonderful thing." The king said "Tell me. Wnat is that ?" Kalyanaka said , " Here in

the garden of Aso'kavana laid out by merchant As'okadatta, I have seen the teacher, by the name of Vijayasena; he is the festival of all sights worth seeing; he has whitened the expanse of four directions by the flow of the moonlight in the form of handsomeness; knowing all the arts he is like the moon with all its digits; though in the first youth, he is untouched by mental perversities; though he has conquered the god of love, he is attached to the splendour of penance; though he has abandoned all attachment, he is benevolent to all people; he is god Dharma incarnate as it were; he is the son of king Laxmisena and grandson of Samarasena, the lord of the country of Gandharas; and he has adopted all the enblems of a mendicant. Then the king said, "Oh, you are meritorious; [34] you have obtained the fruit of your eyes. If there is no obstruction, I shall see the revered teacher tomorrow." When the night had passed, the king performed all morning duties and went to that garden. He saw teacher Vijayasena, surrounded by many friars like the full autumnal moon surrounded by the clusters of stars. Then the teacher was with modesty bowed to by him whose hair-ends bristled with joy; whose eyes were filled with the tears of joy; and who placed his hands and knees on the ground. The teacher gave him the acqusition of religion (i. e. a religious greeting) which is the seed of the tree of happiness of eternal bliss and which causes the destruction of manifold miseries mental and physical. Then he bowed to the remaining friars who carried the burden of 18 thousand subsidiaries of conduct; and who were emaciated with the anxieties for union full of love

with the bride in the form of absolution. He was surprised at his handsomeness and acts. He said " Revered sir, what is the reason of dejection for you even, who are fully handsome in all ways–that you have accepted this particular vow which makes you free from the longings of this world, having abandoned the royal splendour in which the foot-stool is suffused with the spreading glow of the crowns of the kings falling at feet with confusion. Vijayasena said "Sir, do you ask the cause of dejection in this world? In this case, the cause of dejection is not far to seek. Hear,

Leaving aside the fears of life, old age and death, is there even the slight happiness to living beings wandering in the births of hell-beings, lower beings, men and gods? (62)

Is there a hell-being, a lower being, a man or a god in this universe whose sins do not cause births and deaths? (63)

How can there be happiness for those caught up in them like the youngs of a deer fallen in the net and speedily destroyed by hunters, (64)

[35] Why there must be an attachment to wealth which does not in fact bring happiness which is even the transitory remedy of any misery of all living beings? (65)

Who is not dejected here if he thinks only this much, "How have I my birth here? Where shall I go from here? And again where will I have to go?" (66)

And, moreover, O king, the state of a human being is very difficult to have; it resembles a desire-fulfilling jewel and is like a gem in the midst of a great

ocean; so also the life is momentry like a drop of water on the tip of blade of Kus'a grass, shaken by strong wind; the pleasures of senses resemble the horrible hoods of angry serpents; the prosperity is momentary like lightning, the ears of elephants, the side glances of amorous women and the autumnal cloud. Of those who have not practised good penance, the result is the grim rebirth among lower beings and hell-beings. Moreover,

Who would hold patience with this worldly existence which resembles an actor's show and which burns with the fire of fear, disease, the separation from dear ones and manifold miseries ? (67)

The effort of good persons is proper in that which can be attained by oneself alone, when there is the eternal abode and the method of its attainment spoken by great sages. (68).

Thus, O king, the worldly existence itself is the cause for my dejection; but only this has acted merely as a cause. Listen:—

Here, in this country of Vijaya, there is a district called Gandhāra; where there is a city named Gandhārapura. Being the inhabitant of that place, I dwelt there. I had a friend named Vibhāvasu,-the son of priest Somavasu,-who was my second heart as it were. Somehow, he suffering from fever was led to death in my very presence by the god of death who has defeated gods and demons. Then I, with my mind burning with the fire of his separation, [36] stayed there; in the meantime, there arrived four friars, wandering with constraint, for the reason of the monsoon-residence;

and stayed in a big mountain-cave not very far from the city. Thinking it would be pleasing to me, my people told me about this. I saw the revered friars engaged in their own studies. I bowed to them with the face blooming like a lotus. I was received by them with a religious greeting. I asked them while being preached by those revered friars. Then waiting upon those sages for a short time, I entered the city. Now those revered friars went on during their monsoon-stay with fasting every month. I obtained the right belief.

Those four months passed away for me whose faith was increasing and who was attending upon them every day. A great anxiety came upon me in the latter part of the night; "To-morrow, indeed, those great ascetics will go away." Then I went out of the city to see the revered friars when the night remained only half a Yāma. I went a little away; and soon the earth began to move; the mountain Gandhāra began to thunder; the fragrant wind began to blow; the sky (lit. the courtyard of the sky) began to shine; and the sound of victory began to spread. Then I, with joy still increasing started quickly when I saw in the vicinity of the cave of the Gandhara Mountain, the grass etc. cleaned up; the surface of the earth levelled; the fragrant water sprinkled; the flower-offerings scattered. The hosts of gods, fallen on feet were praising the revered friars. " O you have fulfilled your human birth; your attachment etc. are worn out; the army of actions is defeated; you have crossed [37] the sea of births; you have attained the consummation of the happiness of eternal bliss."

Then I thought " Verily, to them absolution is indeed revealed; they are free from the abode of the miseries of birth, old age and death. In the meantime the revered friars were seen by me; they, of course, by dint of absolution sat on jewelled thrones; their tangles of births had gone off; their mental activities were quietened; their bodies were resorted to and embellished by the splendour of absolution; they were the clusters of merits incarnate. There is no doubt about this; their knowledge of the absolute is complete. They were bowed to by me; me-who enjoyed quite a different condition of that type, indescribable and immensely beautiful; who placed the hands and knees on the earth; whose eyes bloomed under the influence of wonder; whose hair-ends bristled on the body; and whose eyes were full of the tears of joy. Having bowed down, I sat beside them. The Kevalin began the sermon. The groups of gods and men began to ask what they wished. Then I thought "What shall I ask these revered friars?" Then Vibhāvasu, who was a shaft in my heart came up to my mind " Now where is my friend Vibhāvasu again born ? Well, I shall ask this." Thinking so I asked the revered Kevalin, "Revered sir, some time has elapsed since my friend is dead; so where is he born ? What another condition does he experience ? How in the mind of me who have understood the path of the highest aim, is the sorrow born of the fire of separation ? " The Kevalin said " Hear,

Here in the city of Gandhārapur, there is a washerman by the name of Usadatta. [38] He has a house-bitch, named Madhupingā. In her womb, he (i. e. the

friend of Vijayasena) is born a dog. He experiences here the most horrible condition; he is tied with a rope very tightly; his body has withered due to strong hunger; he is in the vicinity of a washing-basin; and he is afraid of the kicks from the hoofs of a donkey. In the other birth, he was Sri-Kantā the most beloved wife of the son of a merchant by the name of Kusumasāra who were you, and who dwelt in the city of Kusumapur of the continent of Puskarārdha Bhārata. On account of close association with her, the sorrow born of the fire of separation from him, does not come to pacification. I heard this and dejection came upon me. With mind infatuated with love for the dog, I sent my men to the house of Usadatta the washerman, to get the dog released. I said to them "Get him (i.e. the dog) released soon; give him food and drink; and taking him, come here." Then those people went, soon executed my command and having taken him, came up. I saw the dog not from very far; his hair was caught by hundreds of lice; he was marked by erosion due to hosts of worms; his body was much emaciated; he appeared horrid due to his tongue moving while breathing; the row of his teeth appeared white; and he moved very slowly. Great non-attachment was produced in me on seeing him in that condition. "O this worldly existence is terrible! Here, the love-amours of men come to this end!" In the meantime, those men came near me with him and said to me "Sir, this is the dog." Then he—whose long tail was moving; whose eyes were filled with tears; who shook his face with his neck raised [39];—began to howl, having come to this sort of indescribably

different condition. Then I asked the Kevalin. "Revered sir, what is this ?" He said " Love out of the close association of the previous birth with a miserable end." I said " Revered sir, how does he know me ? " The revered friar said " He knows you not particularly but generally. This is the nature of the worldly existence that the desire, closely experienced in the other birth, follows for some period, if it is not fully fructified. " Then I said " Revered sir, now of what action is this result ? " The revered friar said " Of the action born of the pride of birth." I said "O revered sir, what sort of pride did he show ? " The revered friar said,"Hear,

Here in the other birth, when the festival of the god of love was going on, and when the music-parties with varied dresses went out, the music-party of washermen was seen by him; who was enjoying the pleasures of spring loved by many men; and who was surrounded by a group of young men.

On seeing it, he with the fault of ignorance and with the pride of caste and family, molested the washerman, saying " How can a music-party of the low pass by our music-party ? " As he was a minister, he got Usadatta carried to the prison with all his limbs tied after heavily persecuting him. In the meantime[40] the life of the other birth was fixed up for him as a result of great pride. When the festival of the god of love took place, Usadatta was released by the citizens. He (i. e. your friend) died and was born here as a consequence of that action.

Then I thought " Alas, the meditation of the evil brings little happiness and results in manifold miseries ! Fie upon this worldly existence !" Then I asked the revered friar " What will be the result of the evil thought ? Is he a soul with a desire for the highest or not ? Will he attain absolution or not ? Has he obtained the fundamental belief or not ? " Having thought so, I asked him. Then the revered friar said " Hear of what consequence is this evil thought ? "

From this life of a dog, living it out according to the destined age, he will be born as an ass in the womb of the she-ass named Ghotaghatika, born at the house of Usadatta. .Then soon after his birth, he will not be pleasing to Usadatta, will get the maintenance of his body with great trouble and with his body tired with carrying heavy loads, he will be born as a eunach in the womb of Anadhikā the wife of a Candāla named Matridatta, the companion of Usadatta, on coming to death after living out the period of his life. Then on being born, he will be tainted with a bad form and the blot of misfortune; he will not know the attachment to the objects of senses; he will live for scme time and on being killed by a lion, he will be boın as a woman in the womb of a Cadnāla woman. Then soon on being born, he will die in the first infancy with a serpent-bite. After death he will again be born a eunach in the womb of Dattika, the house-maid of Usadatta. Then on birth, he will be blind, thin and short, will be insulted by all and after completing his life as a eunach for some time, when

there will be a fire in the city, he will be burnt to ashes by fire and die; then he will be again born as a female in the womb of the same house-maid. As soon as born, he will be a cripple moving on the back. Then she while going on the highway, will be killed by a mad elephant, got loose, and will be born as a woman in the womb of Kalanjanikā, the wife of Usadatta. She will grow to youth and will be given by Usadatta to one named Usaraksita, grovelling in extreme poverty. As a woman, being married, she will be pregnant and at the time of pregnancy, she will be much in travail and after death she will be born to her own mother as a son. As soon as born, while he will be playing on the bank of the Gandhara river in the childhood, he will be caught as an enemy's son by Usadatta's enemy named Cilāta; and he will throw him in the lake after tying his neck to a big stone. This will be the end of his evil meditation. He is an elevated spirit and will attain salvation; only that he has not realized the fundamental principle.

Then I said, "Sir, where will he be born after his death in water? When will he know the fundamental principle? When will he attain salvation?" The revered friar replied, "Hear.

[42] After death in water, he will be born in the class of demigods called Vyānvyantara Then in that birth, he will obtain right belief, the only seed of the desire-yielding tree in the form of eternal bliss, before Tirthankara Ananda. Then coming in four states (of higher life), he, when calculable (i. e. limited, few) birth-takings are over, will become a king in this country of

Gandhara; then he will become a god and withdrawing from the world before the Vidyādhara friar named Amarateja he will get the absolute knowledge and then salvation.

Then on hearing this, I got disgust of the world and reverted my senses from the prison of the world. Then taking permission of the father and the mother, I performed befitting things and withdrew from the world in the presence of Ganadhara Indradatta. This is then the cause of dejection."

Gunasena then said: "Revered sir, my object is fulfilled; the cause of your dejection if quite fitting For,

The effort of good men is only fit in that which is absolutely attainable by one when there is the eternal place and its way spoken by great sages. (69)

Now what is that eternal place? And what is the way to attain it?

Vijayasena said:—That is indeed the eternal place where living beings stay for a considerably long time;— the living beings who are free from the taint of eightfold actions; who are free from birth, old age, death, disease, grief etc. and who possess the happiness of incomparable knowledge and revelation. This is the place, the Highest abode, the crest-jewel of the space of the universe fourteen Rajjus high, and spoken by omniscient sages; who are worshipped by gods and demons; who are the relatives of three worlds; and who are the ocean of all miraculous powers. [43] the way to attain it consisting of right belief, right knowledge and right conduct is laid down. It is settled by the duties of a householder and the duties of a friar. There the duties of a householder are twelvefold, viz. 5 **Anu-Vratas**,

3 **Guna-vratas** and 4 **Siksā-vratas**. The duties of a friar are tenfold:-

Forgiveness, softness, straightforwardness, renunciation of the evil, penance, constraint, should be known; truth, purity, poverty and celibacy are the duties of a friar. (70)

The fundamental thing of these twofold duties is right belief; that becomes difficult to be attained by a living being, enveloped by the unending series of actions. That action is eight-fold viz. **Jnānāvarnīya, Darsanāvarnıya, Vednıya, Mohanıya, Āyus, Nāma** and **Gotra**. And its cause is: false belief; ignorance; want of non-attachment; want of care; tainted feelings; and the sullied contacts. The period of the persistance of the action once accumulated as a consequence, is said to be twofold, namely, the long and the short. Among these periods, the long periods; 30 **Krodakrodi** (i. e. a crore × a crore) Sagaropamas of Jnānīvaraniya, Dars'anāvaraniya, Vedniya and Antarīya actions, born of grim unhappy results; 7 of Mohaniya; 20 of Nāma and Gotra; 33 Sāgaropamas of Ayus: the low periods:- (respectively of the same) accumulated as the consequences of the same type, 12 Muhurtas; of Nāma and Gotra 8; and of the remaining, different Muhurtas. [44] Of the action so marked by periods, when with great stress and toss somehow, by Yathāpravrtta-Karana all krodakrodi Sagaropamas, excepting one are worn away and even from that one krodākrodi, something has worn away, then there is a Karmagranthi (lit. A knot of actions) characterised by the consequences of the taints of deep attachment; which receives

help from Jnānavaraniya, Dars'anāvaraniya Antarāya; from which the Mohaniya action has departed and which is very difficult to be snapped. It is said,

Granthi—that is very difficult to be snapped, like a rugged, thick, deeply rooted and mysterious knot; born of the actions of the soul; and resulting from the taint of deep attachment. (71)

When it is come to, there is one soul who snaps it; and there is another who cannot. One who snaps it, does it by way of Apurvakarana. And as soon as it is snapped, by way of Anivrttikaraṇa, he obtains the right belief; which is one part of the fire of the jungle of actions; which is an indestructible seed of the tree of eternal bliss; which is able to secure release from the prison of worldly existence; which produces the speedy existence of a desire-yielding jewel; which is not previously attained in this unending sea of worldly existence; which has arisen by the annihilation or suppression of the experience of Mohaniya action by means of admirable right belief; which has for its distinguishing properties like suppression of passions, eagerness for emancipation, disgust for the world, compassion etc. and which is formed of the good consequence of Ayus action. When this is obtained, there are two kinds of knowledge viz. Mati and S'ruta. To the soul,—when he attains that;—who is free from the dirt of manifold actions; who has come near his own form: with passions suppressed; eager for emancipation; dejected of the world and compassionate,—the love towards the speech of Jinas becomes revealed. It is said,

[45] The right belief is known by the characteristics

like suppression of passions etc. while in the form of the consequence of Ayus action, it is known by external good contacts. (72)

The consequence from the same to the soul should be known to be happy; can gold, free from the taint *of dross, tarnish in this world ?* (73)

Knowing the dispositions of actions and their unhappy ends, he never becomes angry even towards one who has done an injury, out of the suppression of passion.(74)

Believing the happiness of lords of gods and men, ideally, as misery, he does not hanker after anything *except salvation,* out of the eagerness for emancipation. (75)

He lives unhappily out of the disgust for worldly things in the births of hell-dwellers, low animals, men and gods; not making out the way for the other world; and free from the sway of the poison of egoism. (76)

Seeing in this terrible sea of worldly existence, the hosts of living beings tormented with pain, he shows compassion according to his strength in two ways (i. e. possibly by body and by mind) without distinction.(77)

He believes that indeed to be true and incontrovertible, which is laid down by Jinas; he indeed is under the happy consequence (of his actions) and is free from the wrong way of desire etc. (78)

The soul, with right perception as laid down by Jinas, is one possessing the consequence of this nature; and he crosses the sea of worldly existence within a short time. (79)

Then in that condition when two to nine Palyopamas are over, he attains in reality the partial non-attachment consisting of a better consequence: viz. stopping

from gross killing of life; stopping from falsehood; stopping from gross taking of things not given; stopping from approach to another's wife and having satisfaction with one's own wife; stopping from unlimited possessions. Thus he, accompanied with the result of partial nonattachment; observing Anuvratas; ideally with result not proceeding (from his actions)—he does not practise transgressions from his vows:—[The transgressions of gross taking of life] (1) tying of animals with a rope so that they may starve (2) beating [46](3) cutting limbs (4) overloading (5) cutting off or reducing their food or drink, starving. [The transgressions of the stopping of falsehood] (1) false accusation under the influence of passion (2) false accusation in secret (3) betraying the confidence of one's wife (4) communication of false information (5) falsification of documents. [The transgressions of the abstention from taking of things not given] (1) receiving stolen property (2) employing thieves (3) crossing the boundaries of enemy's territory or trespassing (4) false weights or balances and measures (5) dealing with adulterate goods; [The transgressions of the abstention from the approach to another's wife] (1) Approach to a mistress kept for a fixed period, (2) Approach to a woman not kept as a mistress i. e. a widow or a respectable woman who is not his wife (3) Amorous dalliance in an improper manner (4) Arranging marriages of persons other than himself or his children. (5) Excessive indulgence in sexual pleasures. [The transgressions of the abstention from unlimited possessions] (1) The transgression of the measure of open places and

covered places (2) the transgression of the limit of keeping wrought and unwrought gold (3) the transgression of the limit of money and corn (4) transgression of the limit of servants (lit-two-legged creatures) and animals (lit. four-legged creatures) (5) the transgression of the limit of baser metals..............And such many others, which cause the wanderings in the sea of the worldly existence, he does not practise on account of the happy consequences. And also he adopts the latter Guna-vratas of the following type:—(1) [The limiting of directions] (a) The limiting of going in the upward direction (b) limiting of going in the downward direction (c) limiting of going in the slanting direction (2) [The limiting of the things of enjoyment] (a) the Gunavrata of limiting of the things of enjoyment (b) giving up of the violent action etc for purpose of enjoyment. (3) The guarding of soul against unnecessary evil consisting of (a) Evil practised through malicious meditation (b) to practise evil through carelessness (c) using means of causing injury (e. g. weapons, fire, poison etc.) (d) advising others to do evil actions. [Now 4 Siksavratas] (1) The siksavrata (of keeping Samayika) consisting of giving up of faulty contacts and resorting to faultless contacts. (2) The siksavrata to limit the directions and objects by setting a limit every day to the direction of the movement by one who has taken the Vrata to limit the directions of one's movements (3) The siksavrata of Pausadhopavasa (i. e. observing fasts on the 8th day, 14the day, fullmoon day and the new-moon day) consisting of a healthy attitude towards food and body, abstinence from sexual

intercourse and want of acivities; (4) The siksavrata of sharing one's food with guests consisting of:—Offering charities to those who have curbed themselves, for the purpose of one's own benefit and with great devotion—the charities with the order of time, space, faith and respect of objects like food and drink, which are free from the faults like Udgama etc. (See Notes 50-4) and which are earned with honesty. [46] He-(i. e. the soul), accompanied with the wholesome consequence; who has resorted to Gunavratas and Siksavratas, ideally, no result coming out of his action—does not practise these transgressions:—(1) [The transgressions of Digvrata] (a) transgressing the fixed limit of directions, upward (b) or downward (c) or slantwise (d) increasing the space of the limit (e) the loss of memory (on the part of the soul as regards the exact limit fixed up by him). (2) [The trangression of Upabhogaparibhoga Vrata] (a) using living things as food (b) using adjuncts (such as gums, rasins etc.) of living organisms (like trees etc.) (c) using as food vegetables which are uncooked (d) using as food vegetables which are not well cooked (c) using vegetables which are not ripe or ready for use. (3) [other 14 occupations which a man should not do] (a) dealing in charcoal by praparing it from firewood (b) dealing in wood (which includes felling of trees) (c) dealing in carts (d) occupation with fares (i. e. working carts or boats on hire) (e) occupation of breaking the earth with spade etc. (f) dealing in teeth (i. e. ivory etc.) (g) dealing in hair (h) dealing in liquors or acids (i) dealing in poisons (j) crushing by machinery (e. g. sugarcane, sesamum etc.) (k) the surgical occupation (e. g. cutting of bodies, branding animals or castrating

bulls etc.) (l) setting fire to bushes and woods (m) bringing up women for immoral purposes (n) draining lakes, rivers and tanks. (4) [The trangressions of Anarthadandaviramana-Vrata] (a) talking amorous things (b) mockery leading to jest by various gesticulations of the face, eye etc. (c) talkativeness (d) employment of an article which is calculated to do injuries to others (e. g. morter, pestle etc.) (e) excess of food and other articles in excess of one's needs. (5) [The transgressions of a Samayika Vrata] (a) ill-behaviour of speech (b) of mind (c) of body (d) non-observance of the particular act in Samayika out of forgetfulness (e) instability about Samayika (6) [The transgressions of Des'avrata] (a) employment of messengers such as members of one's family to go beyond the limit to do certain things for himself, (b) employment of servants as messengers to go beyond the limit, (c) communication by word of mouth in order to call a person beyond the limit, (d) communication by gesture, (e) throwing clods of earth and thereby indicating the work to be done. (7) [The transgressions ot Pausadhvrata] (a) going on a bed or coverings not observed or badly observed (b) going on a bed or coverings not wiped or badly wiped. (c) going to stools or making water at badly observed or not observed places. [48] (4) going to stools or making water at badly wiped or unwiped places. (e) not observing properly the Pausadha fasts. (8) [The transgressions of Atithi-samvibhaga-vrata] (a) Putting food in the midst of raw seeds so that the monk should not accept it and still the worshipper might think that he was generous (2) covering food with seeds, raw fruits etc. (c)

Neglecting the appointed time of monks for begging alms and keeping them ready before or after (d) Making a pretext that food belongs to others (e) Acting from jealousy of others. He (i. e. the soul which has gained Samyaktva) does not practise these and such other transgressions of Gunavratas and Siksavratas. Then conducting himself with fitting observance on account of the particular result of the period of his actions, in that birth or in other births, he has his calculable Sagaropamas, worn away. Then he takes to the duties of a friar consisting of forgiveness, softness, straight-forwardness, renunciation, penance, restraint, truth, purity, non-possession and celibacy. Then such will be the way of suppression: and such will be the way of annihilation. It is said:

When the duration of the action while the right belief is obtained, is reduced by 2 to 9 पल्योपमs, the भव्य becomes a S'ravaka; from that (i. e. the remaining) when calculable सागरोपमs are worn away, he attains चारित्र (i. e. right conduct); from the remaining duration, when the calculable सागरोपमs are worn away, he obtains. उपशमश्रेणि. (80)

Thus when his right belief does not shake away, the high-souled one either wandering in the orders of men or gods obtains all (i. e. the right conduct etc.) or in one birth without having to take up another way, he obtains all. (81)

Then on the completion of the way of annihilation, he obtains the best absolute knowledge and revelation eternal and unending. Then in regular order with the

remaining part of his actions, which would bring about the rest of the births, being annihilated and being so free from all actions, he reaches the eternal place

Then said Gunasena who had burnt manifold actions by the fire of the good result produced by hearing the words of the preceptor, who in reality obtained the right belief, Anuvratas, Gunavratas, Siksavratas and Gunasthanas, " Revered sir, I am fortunate that I heard your speech, which takes one out of the prison of the worldly existence; which is the cause of merits like suppression of passions etc; which is the destroyer of the poison of attachment etc, and which washes off the dirt of sins [49] Now order me what I should do; or I should understand you have already ordered. So give me the stages of merits consisting of Gunavratas etc which form the essence of the duties of a house-holder." The preceptor said " That is the duty of high-souled people like you." Then according to proper rites, he was given the minor vows, he was preached in many ways. Then he, with all his retinue, bowed to the preceptor with great devotion and entered the city. When the day had almost ended, having taken the course of meals, he again went out. He bowed to gods and the preceptor. The preceptor preached to him (a sermon) befitting the time. Then having waited upon him for some time, he again entered the city with a ceremony. Thus, both the times of the day, he enjoyed the happiness of seeing the preceptor and hearing his word. Doing so, he passed the whole month; his religion also became ripe. At the end of his observance, the revered preceptor, Vijayasena went elsewhere.

Then, when some days having passed, King Gunasena was sitting on the terrace of his palace, he somehow heard the sound of the drums for the dead; it was as it were the sound of the march-drum of the god of death, interspersed by the sounds of 'alas, alas' —it was the loud laughter of the demon of worldly existence; it was as it were the act of carelessness on the part of the world of living beings. Soon then, he saw the dead one, who was under the sway of the god of death; whose body was carried by four men; who was surrounded by weeping relatives. His mind conceived extreme disgust of this world. He realised the world of living beings, just like a magic-show. The crust of his sins was washed away by the water of religious meditation. The anxiety came upon his mind. "We are also mortal. They are only fortunate in this world which has a bad end, they-who [50] are the brothers to three worlds; who have stuck their regard on the doctrine preached by great omniscient sages; and who go from the household to a houseless condition of a friar. They abstain from killing, falsehood, taking of things not given, sexual intercourse and possessions. They take food purified of 42 Esana faults. They take their food, free from 5 faults of Samyojanā and others at a proper time. They observe 5 rules of heedful conduct and 3 rules of guarding one's conduct. They observe 25 Bhavanās, to be heedful in walking etc., in order to follow 5 Vratas without transgressions. They principally observe non-eating, eating in a limited quantity etc, penitence, modesty etc., forming the external as well as internal penances. They observe various monastic standards of one month etc. They are

engrossed in the acceptance of special objects. They obtain their livelihood by food taken from people. Their bodies are without nursing. They consider equal a *straw*, a *gem*, a pearl, a clod and gold. What of *more*?' They bear 18 thousand subsidiaries of good conduct. They hold the happiness arising from the suppression of passions, praised by learned *men with similes etc*. Having wandered over the whole earth consisting of various habitations namely, the clusters of villages, cities, towns, small villages (Madamba), protected towns (Donimuha) etc., they awaken the collection of lotuses in the form of high-souled beings, stuck up in *muddy* paths of false belief etc by the sun-rise of the sermons of the true religion Their bodies are refined with practice of great austerities. They give up their bodies by the concentrated meditation in which they *keep themselves motionless* like a tree and meet death in the death-season according to the way preached by Jinas. Then I also in that manner leave up my life. [51] I have obtained revered Vijayasenācārya; who is the charioteer of religion, who is the boat in the sea of this terrible worldly existence, who is the incomparable desire-yielding jewel of the *three worlds; who* is the single desire-yielding tree in the yielding of the eternal bliss, and who is the sun of all Lokas and Alokas; who is difficult to be found in even thousands and hundreds of births. Hence I shall have a grand withdrawal; which is the wild fire of the forest of actions and which is adopted by wise persons." Having so thought, he called his ministers, Subuddhi and others. He conveyed to them his own opinion. Then, they who had attained the essence of the speech of *Jinas from*

his contact, said " Your Majesty has spoken the words just befitting the disposition of a great man. This is the duty of the high-souled people in world of living beings which is as fickle as the disc of the moon in the midst of waters interspersed with lotuses, shaken by a terrible gale of wind; do not bring in an obstruction according to your pleasure. And to add: Your Majesty, having obtained the friendship of any man, would he (i. e. the same man) check him (i. e. the other)going out of the house, surrounded by burning flames ? Therefore, we have the full consent to the action of your majesty. We are unable with the scope of our talents to ward off your death." Then the king having heard that it was so, congratulated them with great respect saying " Who excepting yourselves can be my best well-wishers ?" He, then, made a proclamation and arranged to give great alms with his lotus-like face blooming. He arranged for an eight-day festival, in the temples of Jinas etc. just fitting the greatness of his devotion. He welcomed his dependents. He respected the citizens and countrymen. He gave a kingdom to his eldest son named Candrasena. He took to withdrawal mentally. "Tomorrow [52] I shall go from here to the place where there is Vijaysenācārya.' So thinking, he remained in a solitary place observing the monastic standard of the whole night.

On this side, Hermit Agnis'arman, not at all retracting from his evil meditation, was born, after dying, a god among Vidyut-Kumaras, with the life of one and a half Palyopamas. The consciousness then came upon him. "Why did I give offerings, made sacrifices and gave alms that I got such celestial splendour of gods ?" He knew past life, he became angry with Gunasana. Beco-

minga bird, he came in his vicinity. He saw Gunasena observing the monastic standard. And then,

The shower of dust, very terrible and with flames, burning with hell-fire was miraculously created by him whose mind lost sense through anger, for him who was observing a monastic standard. (82)

Burning with that and still unpurturbed due to the attainment of great spiritual power, he was meditating with mind engrossed in the religion propounded by Jinas. (83)

"In this worldly existence tormenting on account of mental and physical miseries, what is easily obtainable is misery and what is difficult to obtain, is the knowledge of the true religion. (84)

I am fortunate that in this unending sea of world, I obtained this jewel in the form of true faith, difficult to be obtained by hundreds and thousands of births." (85)

By the power of this faith being observed by themselves with effort, the souls in the other births do not get misfortune and misery. (86)

In this endless world, then,that birth is fruitful which is free even from ordinary faults of misconduct, and which is big with the acquisition of the true faith. (87)

[53] He carves in his heart the causing of anger and discomfiture which he did to Agnis'arman and then he repents the bad action which he did. (88)

In this way, he made friendship with all living things continuously due to the preachings of Jinas and (even more did he show friendship) to Agnis'arman. (89)

Thus he (i. e. Gunasena), having blissful consequence, was killed by that sinful person; and having died, he was born a god in Saudharma heaven. (90)

And he was born in Candranana Vimana with the age of one Sagaropama. Hear, I speak, in short, the way in which gods are born. (91)

As there are nymphs and others among them, they are born according to the order; according as the celestial action is great, they transform into gods. (92)

Just as in the heavens, within a moment, there is the birth of clouds, lightning, a rainbow and flashes (of lightning), in the same way, there is the birth of gods. (93)

And again leaving up this body, he takes up the celestial body in the pure bed of gods in one Antarmuhurta (i. e. 48 minutes). (94)

There, at that time, they sing pleasing songs; and the celestial damsels shed the clusters of flowers, with bees. (95)

They astonish gods by exhibiting celestial amours; and they play upon the lutes of three sounds, of varied types and enchanting. (96)

Knowing his birth, most difficult to be had in all the world, gods, with gladdened hearts, make loud roars like those of lions. (97)

[54] And the other (i. e. the soul of Gunasena) gets up at once gladdened, enjoying the celestial sound, touch, taste, form, and smell and the pleasures of desires. (98)

He, the joy of the eyes of gods, puts on the celestial silk garment of a god; and having shining beautiful face, he appears like the full autumnal moon. (99)

And there, the charming nymphs, delighted, praise him with sweet words of the praises of victory. (100)

Even gods, highly exulted, with the lustre of their ear-rings falling on their cheeks and with the decorations of the flowers of celestial trees, bow to him with the sounds of victory. (101)

Now seeing this celestial retinue with his eyes, he was confused "What have I given or offered that it bears this celestial fruit ?" (102)

With pure Avadhi Knowledge, he brought (to himself) consciousness of celestial wonders and now thinking of right conduct he does celestial acts. (103)

He, worthy of worship, does in great state the worship of the images of eternal Jinas; and for one Muhûrta, he reads also the best book. (104)

Now there are celestial damsels; who have conquered the discs of moon with their moon-like faces; whose bodies are beautiful in having beautiful breasts thick, high and decorated. (105)

Who are charming with the garlands appearing beautiful on the middle part of the body, beautiful with wavy three lines (on the stomach); the wide expanse of whose hips was greeted by the jingling waist-bands.(106)

Who were marked by the pair of big, enchanting pair of thighs, resembling burnished gold; who had beautiful feet raised like a tortoise and lit with moon-like nails. (107)

[55] Who were pleasing on account of amorous gestures and actions caused by deep satisfaction; whose minds were pierced by the shafts of the god of love; who were tall;-they, with eagerness looked upon him. (108)

The servants were also deeply devoted and accompanied with celestial splendour; and charming as they were, they spoke 'Sir, look at the mansions of gods'.(109)

He looked at the mansions of gods with nymphs; who bowed to his greatness with the words of victory; and who were expert in enchanting. (110)

The mansions whose high plinths were built with the collection of broad quartz-stones; which was accompanied with walls made up of fine crystal-stones studded with jewels. (111)

Which had hundreds of strange, fine statues made up on the pillers of precious stones (i. e. Vaiduryas); and also the spaces between whose walls were stuck up with celestial swords and chowries. (112)

Which had beds made up of fine and varied celestial clothes and which were beautiful with strings of pearls and hanging silken clothes. (113)

In whose floors, embellished with the flowers of a celestial tree, were reflected the clusters of bees; which were full of incense-pots; and where the strings of jewels were hanging. (114)

He, with meritorious deeds done in previous birth and with his mind satisfied, stayed in them enjoying celestial pleasures with a group of nymphs. (115)

He enjoyed celestial pleasures, according to his will with nymphs, in Candrānana heaven for a complete Sāgaropama. (116)

× × ×

'Gunasena-Aggisamma' which was spoken here, is thus over; now listen to what was spoken as 'Sihānandā ya tahā.' (117)

SAMARĀICCA-KAHĀ

*

THE STORY OF THE SECOND BIRTH

[Pp. 56–123.]

॥ सोहाणन्दा य तह पिया–उत्ता ॥

---

56. 15.]

In the continent of Jambudvipa, in the country of Aparavideha, there was a city named Jayapura; which was the abode of incomparable merits; which resembled the city of gods; which was embellished with parks and gardens; which was the saffron-mark of the whole world. There women were beautiful, with clean clothes, clever in arts and bashful. There men were, castrated so far as others' wives were concerned; blind in finding out weak points of others; dumb in speaking ill things of others; tight-handed in snatching wealth of others; and devoted in doing benevolence to others. There was a king by the name of Purusadatta, who had performed the ceremony of worship on the battlefield by means of the collection of flowers in the form of pearls reddened by profuse blood sprayed out of the heads of enemy's speedy elephants killed by the sharp unsheathed sword. His queen was S'ri-Kāntā, the principal queen of the whole harem. He enjoyed with her incomparable pleasures. On this side, the god, who was the lord of Candrānana Vimāna, having passed his life

according to his period, fell from it and was born in the womb S'ri-Kāntā. In that, she saw in a dream a lion's cub, entering in the womb by way of a mouth—resplendent with the weight of flaunting mane resembling the network of flames of smokeless fire; white like a garland of pearls, swans and collections of pure crystal stones; of quiet tawny eyes; whose outcoming jaws resembled the digit of the moon; [57] whose chest was broad and beautiful; whose waist was very slender; the skirts of whose waist were quite round and strong; whose tail was long and twisted; the flanks of whose hips were well placed;-what to describe more ?-pleasing and handsome in all limbs. Seeing it, she got up happily and said to the husband with proper ceremony. He said, " Your son will be the residence of the appellation of ' the great king' and his two feet will be bowed to by many vassals. " Then she heard him and stood there with joy. When the proper time arrived, a desire of the pregnant woman, in keeping with the burden of a great man, came to her, viz. " I shall give the gift of non-fear to all living things; the prosperity of the rich to the poor, orphans and the miserable; the alms of support to friars; and shall do the worship in all temples. " She conveyed this (desire) to her husband and he, with increasing joy, fulfilled it. By its fulfilling, there became a great festival of country-people. For,

Indeed, any condition of the fortunate people is for benevolence to others; the rise of the young moon illumines the world of people. (118)

Then nine months and eight and half days and nights were happily passed by her; who was immersed

in religious things by performing benevolent deeds; and whose birth was well-earned. Then on the auspicious meeting-time of date, day-division and Muhurta, with the hopes of all people, queen Sri Kāntā delivered a child with quite tender hands and feet. The birth of a son was declared to the king by a maid named S'ubhamkarā. The king was satisfied and gave her a gift. He arranged for the freeing up of bonds and for other duties. There followed great joy in the city; all the roads of the city were decorated; [58] the dust was set down by saffron-water; varied flowers, accompanied with humming bees were offered; the market-places were decorated; auspicious drums were beaten on the mansions by the roads; the citizens and the folk of royal family danced with joy. The first month passed away of those enjoying very great happiness and joy every day. Due to the sight in the dream, the name 'Simha' was settled for that child. He, enjoying the best fruit of merits, which did not hurt the pride of the needy by the meritorious deeds of giving by thoughts,

Attained gradually like the moon, the youth of incomparable handsomeness; the beauty of which increased with the attainment of the cluster of arts (digits—in the case of moon); which was delightful to the eyes and mind of the people. (119)

Once upon a time, there set in the spring-time, pleasing to the heart of the flower-arrowed god who had come to youth; and was delightful to the hearts of young men Then the god of love was engaged in aiming at the hearts of men seeing the sentiment of love (pun: Rati, the wife of Kāma), with an arrow (pun: a bee) set upon the round flowery bow. Then

the cuckoos made jargon as if it were the sounds of victory for him (i. e. the god of love); the clusters of bees in the mango-trees expanded like the cloud of smoke of the crowds of travellers burning with the fire of separation; the circle of directions with the flowers of Kims'uka trees, as it were, began to burn with the funeral fires of those women whose husbands had gone away. Then in such spring-time, that Prince Simha, surrounded by various youngsters went with great pomp, for sport, to the garden named Kridāsundara, the bed-chamber as it were of the splendour of spring; whose fresh beauty was sung by the clusters of bees, humming and joyful with pride; which was full of trees, the branches of which were broken by the burden of flowers made to dance by the fragrant breeze of the Malaya mountain; which was tremulous with the mental confusion caused to young women by the notes of delighted cuckoos. [59] He began to play with varied sports. He saw there in that garden, standing not very far, a girl named Kusumāvali, enjoying spring-sport in company with her friends; she was the daughter of his maternal uncle named Laxmi-Kānta who was a great tributary king; she had a braid of hair fragrant with the smell of flowers, resembling the row of bees; she had hands reddish as a coral-plant like creepers; she had round, tender and slender arms like branches; the pair of whose thighs was beautiful like the trunk of a plantain-tree; the pair of whose tender feet was reddish like a land-lily;—she was like the garden-goddess, surrounded by the beauties of the season. Then, as she saw him, he looked at her, with tenderness on account of the fault of attachment, brought close by

endless births. Kusumīvali, who was getting away swiftly due to the confusion (caused by) his (presence) from that part, saw him. She thought, "How is it that on account of the beauty of the park Krīdāsundara, even god of love enjoys here the delights of sports?" In the meantime, the maid by the name of Priyankarī said "My lady, enough of going away; he is indeed the son of King Purusadatta, born of the womb of your father's sister, the prince by the name of Simha; hence he will not think it an act of incivility, seeing thus my lady,–who has taken possession of him on the first arrival,–turning away. Hence, my lady you stand here; and may you do the high–souled one the ceremony of reception, becoming to a princess." Then she whose limbs had their hair–ends bristled under the sway of joy, looked at him with amorous desires and with amorous turns of body and said, "O Priyankarā, you are clever in this matter; hence tell me what I should do for him." [60] She said "My lady, we have come first; then let him adorn this place by the acceptance of a seat; let the reception, which is the seed of the tree of relation of good men, be done to him; let a betel–leaf accompanied with the timely decoration of spring–flowers be given to him with your own hand." Kusumāvali said "Oh, I am not able to do this for him so hastily; hence do yourself in this matter what is fit for the occasion." In the meantime the prince arrived at that place. Then Priyankarī prepared the seat and said "Welcome to the flower–arrowed god, without Rati! May the high–souled one sit here." Then he, with satisfaction smiled a little, and said "I was for this much

time without Rati but now I am not!" and sat there. Priyankarā brought in a golden tray the betel-leaf accompanied with the garland of Mādhavi flowers and the prince accepted it. In the meantime, there came the chamberlain of the harem of princesses named Sambharāyana, sent by the mother of Kusumāvali for calling her. He saw Kusumāvali looking with love at the unseeing prince with side-long glances. He thought, "The god of love has come together with Rati, if fortune favours." Then coming near, Sambharāyana greeted the prince and said "Dear daughter Kusumāvali, Lady Muktavali orders 'you have played long enough; let not your body exhaust; hence come soon." Then she said 'As mother orders' and with confusion [61] looked at the prince and went out of the garden and reached her home, thinking alone of the prince. Then she bowed to the mother and went to her bed-room. Then, she, following the prince (with mind) and giving long sighs sat on the bed-stead and bade goodbye to her lady-friends after receiving them.

She began to resort to bed; leaving sighs incessantly; with her mind pierced by the arrows of the god of love; and who gave up all the activities of the works to be done by her. (120)

She did not draw pictures; she did not apply toilette powder which she should apply; she did not desire food; nor did she like even her mansion. (121)

She did not teach the group of parrots and sārikās which were to her familiar for a long time; nor did she fondle the domestic swans pleasing and flattering. (122)

She did not play on the terrace of the mansion; nor did she take ablutions in the house-well; nor did she play on a lute; nor did she apply paint. (123)

She did not play with the ball; nor did she think much of her ornaments; she was like a doe fallen out of the herd; and she simply followed him (i. e. the prince with mind). (124)

The movements of her eyes were for a moment checked; she was without steadiness; she checked her long sighs for a moment; the movements of her body were for a moment checked; her lotus-like face was for a moment garrulous with speech. (125)

In the meantime, her nursing-maid ordered her daughter named Madanalekhā who was her second heart:- "Kusvmāvali is heavily tired of the sports and has gone to garden Kridāsundara and soon by her to-day her female friends are bidden good-bye. So take a fan, sprinkled with sparse water; prepare some betels with camphor and go to her". After the order, Madanalekha, fulfilled her mother's word and went with joy with her jewelled anklets jingling, in the vicinity of Kusumavali. [92] And she found Kusumāvali carrying the body difficult to be borne, due to the heavy burden of anxiety and lying in the midst of a fine bed. Then Madanlekha, who thought her in swoon as she did not speak, requested, "My lady, why do you appear as it were to be dejected? Why haven't you finished the worship of gods and elders? Why havn't you welcomed your lady-friends? Why didn't you give reception to the needy? Why didn't you take lessons in the cluster of arts? Why are the elders unsatisfied? Why didn't you instruct

your retinue? Why didn't you show love to your female friends? What desired thing is not produced?–May my lady order, if it is not a thing unworthy to be said." Then Kusumavali collected her tresses with her own hand with confusion and said "Then, hear. By the exhaustion due to the collection of flowers, slight fever has come upon me; and the fire of heat produced from it troubles me; and the uneasiness due to it increases in the limbs. I do not see any other reason for dejection." Madanalekhā said "If that be so, take camphor-betels; I shall fan your body, heavy with the exhaustion of sports." Kusumāvali said "Of what help are the camphor-mixed betals to me who have come to this condition? Enough also of fanning, come, let us go to a plantain-bower. There prepare for me a bed so that this fire of fever may vanish while I am there." Then Madanalekhā said "As my lady orders." They went to the small plantain-bower which was the secret place in the garden of her mansion. A beautiful bed was prepared by this Madanalekhā. Kusumāvali sat there. The camphor-mixed betels were given to her. [63] Madanalekhā began to fan with the palm-fan her who was satisfied with confidential talks. Again Kusumāvati who gave out hollow sounds all of a sudden, stood hankering again and again after him who was the shaft in her heart, with sighs secretly released. Then Madanalekhā thought "What is the reason of this adverse passion of her?" She asked "My lady, when this spring-time, the ocean with rising waves of the amorous gestures of youthful people has set in, what wonder to-day have you seen having gone there or while going to Kridāsundra?" Then Kusumavali spoke the desired, due to

the disposition produced by the condition brought about by the god of love, due to the naughtiness of the god of love "My friend, I saw in the Park Kridāsundara Prince Simha, the son of the king; who was like the flower-weaponed god without Rati; like a moon without Rohini; like the guard of the god of love without wine; like Indra without S'aci; whose colour resembled the burnished gold; the portion of whose toes appeared like the cluster of buds due to the rays of the nails; who had the shanks beautiful as peacocks; who was with distinctive calfs; whose ties of veins were well hidden; who had beautiful and well-proportioned pair of hips; whose front parts of knees were shaped like the mouth of a crocodile; whose joints of the knees were internally hidden; the expanse of whose waist was big; the middle part of whose body was beautiful; whose chest was thick and broad; whose pair of hands was round like a tall peak; whose elbows were not jutting out; whose wrists were big; whose palms were adorned with auspicious lines and extended upto the knees; whose nails were fine and reddish; whose pair of lips was evenly rounded; whose white appearance was quite becoming; [64] whose eyes were big with one third part of them a little reddish; whose jutting nose resembled a lute; whose forehead was big; the sides of whose ears were well-rounded; whose tresses were black and frgarantly oiled; who had applied the paint of sandal on his body; who put on clean silken garment; whose neck was adorned with big pearl-necklaces; whose head was adorned with pure crest-jewels;—what to describe more? —the beauty of the beauty itself; the handsomeness of the handsomeness itself; the good-lookingness of the-

good-lookingness itself; the youth of the youth itself; desire of the desire itself." Madanelekhā, who guessed the context to some adverse passion, thought "The love of my lady has indeed settled on a right place; or the goddess of wealth does not wander elsewhere leaving a lake full of lotuses; excepting my lady, nobody, is fit for him as Rati is only fit for the divine god of love." Having thought so, she said "My lady, indeed handsome is that prince with his own merits. For while on an errand to the queen, I heard noble Subuddhi holding conference with the king;—if it happens like that, then the five-arrowed god as it were accompanied with Rati will be fully attractive" Kusumāvali said "What did you hear (him speak)? " She replied. "I heard him like this; 'Arya Subuddhi said "Sir, King Purusadatta has great importunity in asking Kusumāvali for Prince Simha. I am firmly spoken to in this matter. You must so arrange that this Kusumávali can be joined with equally meritorious Prince Simha;' and to add, [65] sir, excepting him nobody is fit for Kusumávali." In the meantime, she, full of bashfulness and joy, attained some indescribable transformation of condition; and bringing out the false touch of pride, moon-faced Kusumávali said "O irrelevant speaker, why do you speak like this?" Madanalekhā said "My lady, what is irrelevant here? Is ever a lady-swan unfit for a lordly swan residing in Mánasa lake?" Then the king said "The great king is the master of my self." Then Subuddhi said 'Sir, indeed that is fit.'' Thus when they were confidential, there came a garden-maid named Pallaviká. She requested Kusumávali "My lady, the queen orders that you should go to the bed-chamber because his

majesty has ordered 'The palace-garden is to be made ready so as to adorn it with additional decorations as Prince Simha, the son of the great King is to come here,." On hearing this, she delightfully went to the bed-chrmber, saying 'As the Queen orders.' On this side the palace-garden was made ready. Then having invited with respect, Prince Simha, who himself liked coming, out of the eagerness to see Kusumávali, was led home; the ceremony to arrange for dinner etc. was made; and then he entered the palace-garden. He saw the bower of grape-creepers, garrulous with the voices of domestic Sárikas; the As'oka grove beautiful with the garment of reddish sprouts like a new bridegroom; the cluster of lotuses in the palace-tank, where lotuses were shaken by pleasing swans; the grove of mango-trees, resonant with the sounds of bees and cuckoos; the bower of Mádhavi creeper surrounded by the rows of bees moving about out of delight due to the drinking of honey; the expanse of betel-nut tree embraced by the betel-creepers; the collection of saffron-creepers which made the circle of directions [66] smelling with fragrance; and the plantain-grove pleasing to the eye and swinging in the pleasant gale. He stood in the bower of Madhavi creeper.

In the meantime Madanalekhá said to Kusumávali "*My lady*, on account of the affection behoving a good person shown by the high-souled persons, he must be a related person, returned from the previous birth. He should be revealed by proper talk and presenting of flowers and betel-leaf. So send to him by this time, the betel, with a tender betel-leaf; the ear-decoration of the cluster of Priyangu-flowers, stitched by your

own hand, accompanied with the inquiry about his health and in a way as your sentiment may not be read; the fresh Kankola fruits; and something wonderful which may suggest your art and tenderness." Then Kusumāvali said. "O dear friend, do yourself what you think proper." Then Medanalekhā brought the painting-board with a brush and said to Kusumāvali "My lady, the prince is fond of painting; so let my lady paint here a female swan, who is separated from her proper partner and is therefore anxious to see him." Then understanding the opinion of Madanalekhā, she smiled a little and painted the female swan as was advised. Madanalekhā also wrote upon it the Dwipadikhanda suggesting the condition (of Kusumāvali).

[67] How may a fine lady-swan not pine away for the sake of union with her lover,—the lady-swan full of anxiety on account of the profusion of fresh love, whose face has grown pale; who herself is lukewarm in desire in catching even a juicy stalk of a lotus; and who has not even set her sight on the cluster of lotuses shaken by the south wind ? (127),

Then having taken this painting-board and the present which was previously described, Madanalekhā went to the bower of Mādhavi-creeper. Knowing her from the retainers, to be the dear friend of Kusumāvali, the prince greeted her with respect. Then bowing with confusion to his feet, Madanalekhā said, "O son of the great king, you are fond of painting, hence I am sent to know your tidings by princess Kusumāvali, who is also fond of painting; besides, this is the fresh nosegay of Priyangu-flowers stitched with her own hands out of

affection; this is a betel, rich with the betel-leaf of her own betel-creeper; and these are fresh Kankola fruits. Thinking that these are given to the lovable and the highest, and as you are alone fit for them, these are sent by my lady and let this painting of a lady-swan also receive the delight of your sight." Saying so, she put these forward. Then the prince joyfully took the Priyangu-nosegay and untying the crest-garland, he put it on the ear; accepted the betel; looked at the lady-swan with increasing joy; and read the Dvipadikhanda written above it, suggesting her condition. Then, with words faltering on account of the acceptance of the betel and also out of the amorous passion, he said. "Oh [68] her cleverness in painting! And the condition that can be comprehended by mere sight (of the picture) is suggested by this Dvipadikhanda which merely repeats the incident." Madanalekha said, "O son of the great king, that is not suggested by my lady but on seeing this painting, I have composed this Dvipadikhanda." The prince said "It is proper for friends to imitate in words the condition of friends having first seen the painting." He asked for a pair of scissors to cut leaves. He carved in a betel-leaf the stately swan, in the same condition as that of a lady-swan, and a strophe in clear terms to convey the heart, viz.

"Thinking that the beloved will not be got by dying, this stately swan bears life somehow with (the wish of the) proper collocation of circumstances."(128)

Then, having taken out of his neck, he gave to her a pearl-necklace, which was the very essence of three oceans, as a present and also offered a betel. Smiling a little, he said to her, "You should speak to Kusumā-

vali. 'We have strong love for pictures (pun-sense : love of heart); you know it; we have also known your cleverness in painting; then again you should give (lit. do) delight with the excellence of your cleverness in painting to one who loves painting.'" "As the son of the great king orders " said then Madanalekhā with a bow and went and approached Kusumāvali. She reported the account as happened and submitted the betel-leaf. Kusumāvali saw the stately swan, read the strophe and became satisfied in the heart.

[69] Thus as few days passed away of those whose love was increasing by sending the sketches in painting of Vidyadhari, Cakravāka, Madhukara etc.-the skeches which delighted the minds of people fallen within the range of the arrows of the god of love, king Laxmikānta gave Kusumāvali to Prince Simha, so as to respect the request of king Purusadatta. This was made known to Kusumāvali by Priyankarā.

' O beautiful one, thou art offered to Prince Simha' —on this being said, the satisfaction in her limbs increased simaltaneously with the god of love, by way of thickly bristling hair-ends. (129)

In the meantime, both the kings arranged for an ovation; in which an amount of wealth was given exceeding the desires to the host of the needy; in which the circle of directions was filled with the sounds of auspicious drums sounding; in which the splendour was found in the groups of dancing singing-girls; and which gave delight to all.

Having done this, they got the day fit for marriage

calculated; and again they also proclaimed even more charity according to their desires. (130)

Then when that auspicious day arrived, Kusumāvalī with young kinswomen, for annointing at a proper moment (131)

Was placed with the face eastward, on the raised seat covered by white beautiful silk-garment, in a square adorned with colour-designs. (132)

Her feet were put on a clean stool made up of jewels, beautiful on account of the dye of feet reflected therein, as if it had sprouted with the delight resulting from the happiness of her touch, (133)

[70] A barber, who suspected the rays of her nails as water, washed them with it (i. e. that false water) and did faultlessly the work of cutting her nails. (134)

She had put on a reddish garment; and her lotus-like face bloomed even more; she was as it were the devoted bride in the form of eastern direction about to be united with the sun. (135)

By ladies whose husbands were alive; who had put on red garments; and whose hands were full of the sprouts of Durvā grass, curds, and rice, (136)

—She was bathed only with gold jars full of flowers fruits and water; and her even more auspicious body was fully rubbed with a silk cloth. (137)

The priests, with thickly bristling hair-ends out of satisfaction, cast rice on her head, which was with thickly grown hair and which was rich with the fragrance of all herbs (138)

Then he moon-faced bride was taken (lit. begun) to

be decorated; and her enchanting feet were decorated (lit. done) with red dye. (139)

And her lower feet were painted with the paint of saffron matching her own beauty; and the painting was also done on the pair of thick jar-like breasts. (140)

And her lotus-like face was decorated with the sandal-pigment mixed with black-sandal. Her lower lip was made attractive (pun-with the god of love) and coloured (pun-with passion) like the lover. (141)

The pair of her eyes, beautiful with the colour and beauty of a petal of a blooming lotus in the fresh autumnal time, was coloured with collyrium though lustrous. (142)

The fine saffron-mark bloomed on her face surrounded by the tresses—resembling the clusters of bees—combed over it, like the stately Tilaka-tree, surrounded by the cluster of bees on its upper branches, blooming on the face of the Splendour of the Spring. (143)

[71] And her beautiful jewelled anklets tied to her feet brought out the royal swans sporting in her palace-tank by sweet jingle. (144)

And her fingers were decorated with jewelled rings, the added beauty of which was derived from the jewels encircled with the rays of the moon-like nails. (145)

Her waist-band of pellucid gems, (as it were) the fine musical insrument of the festival of amours, was tied on her high (lit. inaccessible) expanse of hips (pun-on a highmound) like the heart of a lover. (146)

The jewelled strings on the arms were tied on the part near the arm-pits, (like) the thieves of human hearts and like the snares of the god of love. (147)

And on the breasts, the beautiful breast-band (pun-the bridge built by monkeys) that was made up of the leaves of pleasing and fine red topazes (pun-prepared by the army of attractive Rama) touched the hips (pun-on the rocky mounds of the shore). (148)

The pearl-necklace as if under the amorous influence of the god of love, which was generated by its contact due to the clasp on the breasts, began hanging out from the neck to touch her central garment-knot. (149)

On her neck was tied the pure and enchanting pearl-string ornament and the jewelled ear-rings on the ears coloured with saffron. (150)

[72] Her face definitely shone by the ornament called Mrgānkalekhā white and curved like the digit of the moon white and curved on the face of the splendour of the evening. (151)

The pure crest-jewel was placed on her head which was beautiful with thick, black, curled and enchanting tresses of hair. (152)

'Leaving me aside she will be seen first (by the bridegroom)'—the beauty of the gems, which had thus conceived malice,as it were, covered all her limbs. (153)

Thus as Kusumāvali was being decorated, by that time, Prince Simha was also decorated by singing girls clever in the art of decoration. Then the astrologers, who took the measurement of shade by the measuring-rod, and who knew the deep sense of the science of astrology, said "The auspicious moment of hand-holding has come up." Then Prince Simha—for whom the king had ordered the activities of servants; for whom the circle of directions was filled with the sounds of

auspicious drums beating; who was surrounded by royal persons, sitting in stately chariots beautiful with the hosts of flag-cloths dancing in wind; for whom the trunk road was extremely blocked by the groups of the damsels of the harem clever in the ways of beautiful dances; who mounted on the elephant which was decorated white; who was surrounded by princes Mrganka-sena and Amarasena, like the flower-weaponed god surrounded by spring and autumn; and who was seen with affection by town-damsels standing on the terraces of palaces;—came to the marriage-pandal sportingly. He was held at the door by extremely white cloth and was asked the conventional present by elderly women who held the materials of reception. [**73**] Then, with eyes blooming under the influence of joy he descended from the stately elephant giving more than what was asked for. His brow was beaten with gold pestle with the jewelled band. Then the bride-groom was led to the pandal-compound—controlling the crowd of the people—by the damsels whose duty was to arrange the meeting (between him and the bride).

Where the bride, with her face covered by the white and nice silken garment, stood, like the moon-lit night in which the disc of the moon is covered by the autumnal cloud. (154)

The female friends made to him amorous banterings which were not against (civility); and then they asked him for the conventional present to open the contours of the face of the bride. (155)

Then he smiled a little and said "O, that is perti-

nent to me!" and gave the conventional present. The contours of the face were opened; and Kusumavali—whose earrings were made out of the sprouts of As'oka-tree; whose lotus-like face was a little blooming; who was full of hurried joy; and who was experiencing the movements of amour, enchanting even to the beautiful and peculiarly celestial;—was seen by him.

Then the marriage of both of them who were mutually bound by love, was begun full of songs and auspicious things and it brought joy to the hearts of kinsmen. (156)

Her hands being unable to bear the preliminary stretch of time clasped the bridegroom with the rays of pure moonlike nails. (157)

Having held her first in the soft heart full of love, he afterwards held her in the hand on which the water of perspiration was increasing. (158)

Having held her in the hand, she was brought from the midst of the hall to the pandal like the bride of a god to the celestal air-vehicle. (159)

He entered the pandal: which was made up of golden pillars studded with pure and fine topazes; in which long pearl-strings were hanging from the canopies made up of silken cloth; (160)

[75] Where white chowries were made green by the rays of green gems stuck to the pearl-strings; and where the mirrors had the net-work of light of the gold of the handles of white chowries; (161)

Where the attractive faces of the ladies on the bridegroom's side were appearing beautiful in the mir-

rors; where the satisfaction to the bride's side was brought about by the faces of the damsels on the bridegroom's side;(162)

Whose skirts were marked by the groups of bards, whose hair-ends bristled out of satisfaction; and which had the clusters of stars formed by the variegated and pure jewels on its skirts; (163)

In which the pure digit of moon was placed on the front part of the arch adorned by the clusters of stars, in the sky in the form of the pandal white with the expanse of the light of the digit of the moon. (164)

He, with his body resplendent with the rays of the ornaments of jewels, came upon the raised square seat with delight like the lord of the day on the mountain of sun-rise, (165)

Accompanied with Kusumávali wearing resplendent white and fine silken robes, with the lotus of the face blooming, as it were with the splendour of the day. (166)

On account of smoke, the drops of tears fell on the bride who had her face downwards, as it were speaking to the bride 'Look at the face of the bridegroom, (167)

In the meantime, the courtesies to the people began. The pigments, with fragrance smelling sweet; the flower-garlands with humming bees; the smelling herbs, with fragrant smell; the betels made up of camphor etc.; fine clothes, silken, Devadusya clothes, fine Cina clothes, and Ardha-Cina clothes; the ornaments, the bracelets, necklaces, ear-rings, wristlets etc.; the herd of horses, formed of various kinds of horses turkish, Bāl-

hika, Kâmboja, Vajjara etc., [76] elephants of different varieties, of stately and graceful descent,—were given.

In the meantime, when fire was being offered the oblations of ghee, honey etc, the bride and the bride-groom began to take circular turns. (168)

In the first circle, the father of the bride gave with joy the hundred thousand pieces of unwrought gold. (169)

In the second circle, the ornaments consisting of necklaces, ear-rings, waist-bands and bracelets, were given. In the third circle, the silver vessels consisting of trays, porringers etc. were given. (170)

In the fourth circle, fine costly clothes of varied kinds were given to the bride by the father whose hair-ends bristled visibly with satisfaction. (171)

King Purusadatta also did courtesis to men, costly with abounding grace and fitting to his own state and gave priceless ornaments with pure jewels, gems and pearls to the daughter-in-law.

Thus after the great festival of marrige took place, many lacs of years passed away, of them experiencing the pleasures of senses, fit to be praised by all men and in which the attachment increased as the time went by. Some other time, Prince Simha who had gone for a horse-ride, saw in the Nagadeva Park at a very clean place, Acarya Dharmaghosa, expounding the sense of the canon to his disciples; who possessed the merits like handsomeness etc.; who was in his first youth; who was the treasure of merits like forgiveness, softness, straightforwardness, the renunciation of evil things, con-

staint, truth, purity, non-possession, and continence; and who was surrounded by many friars. Then he saw and felt great respect towards him. He thought "Fortunate is thus he whose sentiments have turned away from the worldly existence; who has abjured all attachment; who is devoted to the highest benevolence. So would I go before him and ask this [77] 'What is the cause of this dejection of him who is in the age so nice for the god of love, and how is the worldly existence full of miseries to him, as it is?" Then, having descended from the noble Vollaha horse, he went before him. He bowed to Dharmaghosa. The revered friar greeted him with 'Dharmalábha.' Then, having bowed to the remaining friars he, with full devotion sat at the preceptor's feet which were naturally handsome. Turning back to the essence of dejection, he asked revered Dharmaghosa, "Revered sir, how had you such dejection—you who are the family-home of the treasure of all merits—whereby this friarhood at this inopportune time is accepted?" Then the revered friar said "Oh great faithful, there is not the inopportune time. Is not there the all-powerful death which has defeated gods and demons, which is the thunderbolt of the mountain of all desires, which is the prime and only cause of separation from the dear ones, and which increases the dejection of the wise? And also,—Oh great faithful, if religion is to be followed even at the final period of life for the purpose of purification, why can the same be improper in the beginning?" The king said "Revered sir, of course it is not improper but the dejection can not be without a cause; therefore I ask the cause of dejection" The revered friar said "The worldly existence

itself is the cause of dejection but however particularly (the cause of dejection is) some one's own life-history by himself possessing visual knowledge without the help of senses (Avadhi Jnāna)." The king asked "What is that life-history by one having Avadhi Jnāna?" The revered friar said " Hear,

Here, in the country of Vijaya, there was a city named Rājapura. As I dwelt there with the appearance of worldly life though in fact disgusted of it, [78] there came Acarya by the name of Amargupta who understood his sins and merits by Avadhi knowledge which he secured in few days and who was the lord of many friars. There was a rumour among the people, " Oh this is a great ascetic, the doors of whose sinful activities are destroyed; whose eyes are the Avadhi Jnana that is born in him; and who is accompanied with the attainment of preaching proper religion ! " Then the lord of that city named Arimardana and other townspeople and countrymen went out for the purpose of his sight and arrived at his feet. The revered friar was bowed to by townspeople and countrymen. The revered friar greeted the king, townspeople and countrymen with Dharmalābha. The king, the townspeople and the countrymen, who were received with great respect by the words of the preceptor, sat on a clean surface of the earth. The revered friar was asked by the king about his wandering. The friar preached to him. The king said " O revered sir, you have attained the Avadhi knowledge which can grasp the past, the present and and the future. So do me the favour. Tell me your life-history. When or how the right belief which is the

only seed of the tree of eternal bliss or the partial non-attchment or the friarhood in this or other births, was obtained by your worship ?" The revered friar said " Hear,

Here in this country of Vijaya there was a city named Campā. There in bygone times, there was a householder named Sudhanu. His wife was Dhanas'ri They had a daughter named Somā. When she came to youth, she was given to Rudradeva, the son of merchant Nanda, the inhabitent of this city. The marriage took place; and we enjoyed the pleasures of senses with happiness. By that time there came a nun named Balacandrā who was roaming according to her vow; whose body was emaciated with various kinds of penances; who was adorned with the gem of the canonical scriptures; [79] and who was in beauty like the presiding deity. She was seen at the place where she had come out for alms, by me while coming to the paternal home from the house of the father-in-law. On seeing her, delight came upon me; my eyes became wide open; the sin was annihilated; the limbs became active; and the religious mind bloomed. Then, keeping not very far, I, folding my palms with modesty, greeted the revered lady with great respect. She gave me the religious greeting, the seed of the corn of all happiness. Affection and devotion were born in me towards her intensely. I asked the revered lady the place of her residence; other nuns told me about it. Then I began to wait upon her with fitting ceremony. The revered nun told me the religion; which was preached by those who had abjured attachment; which was the

the fruit of the desire-yielding tree, in the form of eternal bliss; which was the thunder-bolt to the mountain of misery; and which was the wild-fire to the forest of actions. Then the right belief was obtained by the destruction and pacification of actions; the religion preached by Jinas was realised; and my mind was disgusted with the prison of worldly existence. Then that Rudradeva began to entertain malice by the taint of actions. He said "Leave up this religion which makes an obstruction to the sensual pleasures." Then I said, "Enough of sensual pleasures; the life in this world is very transitory and the result of the failings due to the pleasures of senses is very terrible." He said, "You are mentally distorted: do not make an attachment to the unseen, leaving aside the seen?" I said, "What indeed is the seen here? These objects of senses are common with the herds of animals [80] and how can religion whose blissful fruit is visibly attained, be said to be unseen?" Then he, prattling like this even more, began to entertain malice. He gave up sexual intercourse with me. He chose Nāgas'ri, the daughter of the merchant by the name of Nāgadeva; but she was not given by merchant Nāgadeva, out of great regard to her (i. e. his daughter). Rudradeva thought, "I shall not get his bride so long as she (i. e. the first wife) is alive. Hence I will kill her." Then by fraudulent plotting, he put a deadly snake somehow in the pot and put the same in a corner. When the evening had passed and the time for the union of amorous persons arrived, he said to me, "Bring a flower-garland from that pot." Then I, not knowing his trick, went near the pot. I removed the cover of the mouth, tightened

by earth and citron juice. Then, throwing the hand in, I caught the snake. I was stung by it. Then, leaving it in confusion, I, with my limbs shaking with fear and haste, went close to him. I said to Rudradeva. "I am bitten by a snake." Rudradeva hypocritically became agitated. He began purposeless fuss. In the meantime, my limbs perspired; my limb-joints got loose; the heart turned off as it were; the space in the mansion as it were began to move; the earth as it were began to turn round. I fell on the surface of the earth helpless. Hence I came to the highly indescribable condition and due to the influence of the previous right belief, I left the body and was born in the Saudharma Heaven, in the best Lilavatansaka Vimāna [81] as a god with the life of one Palyopama. Then as I enjoyed celestial joys, surrounded by the best nymphs, Rudradeva too married the daughter of merchant Nagadatta, enjoyed with her all fitting joys and dying in the death-season, was born a hell-dweller with the age of one Palyopama in the hell-Khattakkhadā in the hell-world Ratanprabhā. Then I, finishing my destined life fell and was born here in the couutry of Vijaya in the forest Sumsumāra, on the mountain Sumsumāra as an elephant; and had attained the condition of a cub-elephant. In the meantime, the other also, returning from the hell, was born as a parrot on that very mountain. I, who had passed my childhood, was seen by him on that very mountain, surrounded by the group of she-elephants and wandering sportively, in the sandal-forests which were naturally enchanting. Then on seeing me, the result of revenge on me began to take place in him by the rise of the result of the powerful action, under the influence of the

previous birth. He thought " How should this elephant be deprived of these pleasures ? " He began to find out the ways. Once there was a Vidyādhara by the name of Lilārati: he, having kidnapped the sister of Vidyādhra Mrgānkasena by the name Candralekhā, out of his fear, came to this part of the country. He said to the parrot "I wait here in this mountain-wood; here one Vidyādhara will come up. Then I should not be talked about to him; and I should be informed when he goes. Then I shall do you quite an adequate benefit. [82] If you will do so, I shall be much obliged." Saying so, he got down the mountain-wood, situated on the expanse of a precipitous mountain-side. The other also, in the same part of the country, stayed in the nest situated on the branches of an orange-tree; by the time Mrgankasena came and went away. In the meantime I came to that part of the country surrounded by she-elephants Then seeing me, the parrot thought " Now is the time for me to achieve the desired." Then that treacherous one conferring with his own wife, said to her within my hearing " O handsome one, I have heard from revered great sage Vasistha that here on the Sumsumāra mountain there is a precipice named Sarvakamika; whoever falls from it with whatever desire, he attains it the very moment." Then I asked " Revered sir, where again is that part ?" He said "On the left side of the S'ala tree." (and turning to his wife) " Hence enough of this animal-life; come on; we shall fall down making the concentration to become a Vidyādhara." He avowed thus to his wife. Both of them went to that part of the country; they made the concentration and fell in the forest-wood. They

said the matter to Lilārati. Lilarati, adorning the court-yard of the sky, flew away with Candrlekhā. We saw him. I thought "What a result of falling from the Sarvakāmika Precipice-that this pair of parrots concentrating to be Vidyādharas, fell from here became at once the Vidyādhara pair ! Hence enough even for us to have animal-life. Then making the concentration to become a god, we also fall from here." Thus thinking we did not see the pair of parrots that had flown away. [83] Then I with limbs and sub-limbs shattered away, experienced pain, lessened my actions suffering hunger etc. without a will to annihilate them, was born a Vyantara god with the age of a little less than a Palyopama in the city of the world of Vyantra gods named Kusums'ekhara. There I enjoyed munificient joys while the other dying as a parrot was born as a hell-dweller with the age of something less than a Palyopama in the hell called Lohitābhimukha, in the hell-world, Ratnaprabhā. Then I, finishing my period of life fell and was born as a son in the womb of Sumangalā, the wife of merchant Apratihatacakra in the city of Cakravālapura in the other Vijaya here in the country of Videha. I was born at a proper time and my name was kept Cakradeva. I reached my childhood. In the meantime that hell-dweller parrot, coming back from the hell was born as a son in the womb of Nandivardhanā the wife of Somas'arman, who was the chaplain of the king in the same city. He was given the name Yajnadeva and he reached his childhood. In the meantime I conceived affection for him out of goodness; but he, out of treachery. Then, out of the taint of action attaching from the previous birth, he, crooked and spiteful of

my prosperity, began to find out loop-holes, out of deceit, in me who was straightforward. Not getting (any weak points in me) he thought, "This man is not possible to be cheated in this manner. In this case, then this is the remedy. [84] Committing a theft in the house of merchant Candana, I will deposit the property in his house. Then, having informed in some way to the king, I would pull him down from prosperity." He did as he thought. Having brought the property to my house, he said, " My friend, conceal this with effort." I, who also had a doubt as it was brought at odd time, concealed it though I did not desire to do so, due to the profusion of his civility. A cry among men arose in the city, that the house of merchant Candana was robbed. Then my heart suspected, that it should be like that. I went to Yajnadeva and asked him, as to how he managed that (i. e. to bring that property). He said "Do not make out otherwise; I have deposited this with you out of the fear of my father; not otherwise." Then the doubt disappeared in me. In the meantime, it was made known to the king by merchant Candana. "Sir, my house is robbed." The king asked " What is taken away ?" Candana said it and the king made all that to be taken down. He said, "Eh ! let it be proclaimed by the beat of a drum that the house of merchant Candana is robbed. Therefore, to king Candas'asna, let him inform who has come to the whole of property or its part in course of transactions. On not informing the acquisition of it, the king will not pardon him even after the seizure of all his wealth and also after corporeal punishment." Then the proclamation was given out. When five days elapsed, after its being given out,

Yajnadeva informed the king 'My lord, it is not proper publishing the faults of friends. But enough of a friend who is unfriendly to himself; whose conduct is evil; and who adopts unwholesome ways contrary to this world and the next. [85] By one in the know, things against the good of men and the king, should not be neglected. Hence even such a thing is to be reported to your honour." The king said " May your righteous self speak." Yajnadeva said, "My lord, hear. I have heard from servants close to Cakradeva that Cakradeva has robbed the house of merchant Candana; and that he has hidden the property in his own house. Your honour is the authority after hearing this." The king said "Sir, it is impossible, he is born of a good family; hence how will he do such an act which is extremely immoral ? " Yajnadeva said "My lord, nothing is impossible for those who are swayed by ignorance and greed. Is there no fault in a good family;-are there not worms in fragrant flowers ? Then let a search be instituted in his house in some way." Then thinking it fit, King Candas'asana instituted a police-search. The policemen were informed-"Taking the store-keeper of merchant Candana together with the elders of the town, search for the lost property in the house of Cakradeva." Then thinking "What would result from this impossible thing ? But we are the executors of behests;" they gathered the elders of the town and took the store-keeper of merchant Candana. The policemen, presided over by the elders of the town, came to my house, when the day remained only one Yama. I was questioned by them. " O son of a merchant, have you at all brought in course of transactions the property of this sort ? "

Then I, having no suspicion, said "No, no." They said, "You should not be angry. There is the order of the king that your house is to be searched." [86] I said "This is no time for anger; this institution (of search) is for the purpose of the protection of subjects." Then the policemen with the elders of the town entered my house. They saw the collection of property of various kinds; they saw the gold vessels marked with the name of Candana, kept with effort; they were taken out; and shown to the store-keeper of Candana. Seeing this, he said with regret, "This seems like it; but I do not know for certain." The policemen said "Read the inventory of the stolen property whether things exactly such are written there or not." They read the inventory; saw them written. The elders and the policmen were confused. They said, "How does this belong to you?" Then I thought, "How should I reveal the deposit in good faith which now redounds to the ruin of a friend? Anyhow he must not have obtained this in this manner. Then how can I, out of much consideration of my own life, give up the life of a friend?" Having thought so, he said, "This is my own." They said "How is it marked by Candana's name?" I said "I do not know; some exchange of property must have taken place." They said, "Of what number and kind is the wrought gold, in this case?" I said "I do not remember well; see for yourselves." The policemen [87] said "Read the inventory; of what number and of what worth in money is the property of merchant Candana constituted?" When the inventory was read, the property confiscated by them was worth ten thousand in the currency of

Dinaras; the contents of the inventory tallied. The elders and the policemen were amazed. They thought, "How would this happen in the case of Cakradeva, the son of merchant Apratihatacakra? They questioned again, "O son of a merchant, this is the king's order; so give out the clear sense—'How is this yours?'" Then I, thinking out again, said the same thing. Saying 'Fie upon fate!' they asked "Is there anything else belonging to others in your house?" I said, "There is nothing." Then they read the inventory; examined the house even more; and found the property full as per inventory read out. In the meantime the police-men became angry with me. I was led by them in the presence of the king. The account was reported to Candas'asana. I was spoken by the king, "O son of the merchant, you know the path of two worlds; therefore I do not think possible such an impossible, immoral action in you." Then I, thinking so, did not speak anything before the king, with my eyes filled with tears. Then, though the king had a suspicion, he did not speak unbecoming words out of much respect for my father and without inflicting any ill-treatment, I was ordered to be outside the country; was led by policemen from the city; and was released in the vicinity of the temple of the titular deity of the town. The policemen returned. Anxiety was born in me; "What is the use even now of life which is the receptacle of this much insult? [88] I will then hang myself on the banyan tree in the vicinity of the titular deity." The compassion of the titular deity of the town, pleased with this incident, on somehow seeing it, took place on me. She (i. e. deity) entered the mother of the king; and

through her, told the matter just as it was. The king was spoken, " Cakradeva is engaged in giving up the life by strangling himself on the banyan-tree, in the vicinity of the city-garden. Therefore save him soon and honouring him, make him enter the town." Then the king, experiencing the sentiment, mixed with anger, love and anxiety ordered, " Oh, catch that villian Yajnadeva;" went out of the city swiftly with the retainers who were near by; mounted the chief she-elephant; and came up to the city-garden. I was seen on the branch of the banyan-tree, desirous of killing myself with the neck placed in the noose knotted out of my upper garment. Then from distance only, speaking in a way as to give out the purport on account of the intensity of confusion, " Oh Cakradeva, don't do a hasty act, don't do a hasty act !" he pushed aside soon the she-elephant and came close to the tree. Himself he removed the noose. Holding me in hand, he placed me on the back of the she-elephant [89] and I was spoken to with great respect; " O son of a merchant, it was fit for you when asked by me to tell me the true state of things." Then I thought " Alas, what is this ! The secret of the friend must have been revealed by somebody. " In the meantime, the king said " O son of a merchant, this incident was said to me by the divine titular deity of the town, who entered my mother—(and affirmed) that you were innocent; and in this case, this villain Yajnadeva is guilty. Hence I should be pardoned by you as you are ill-treated by me not knowing the true sense. " Then I thinking, ' Yajnadatta has come to misery' said to the king, " My lord, this is the king's duty; it is not the fault of your majesty who are alert

in the protection of the subjects. Let my lord conduct full inquiry in the real issues of Yajnadeva; an immoral conduct is not possible in the case of that gentleman." The king said, "The inquiry of the main issue is carried out. The divine goddess said, "All that is done by that villain." The king narrated all that was said by the deity, saying "The making out of your guilt, thus, was made firm in me." He narrated the account as was said by Yajnadeva. Then I thought "Alas, how can this be impossible?" In the meantime, the police-men tied and brought Yajnadeva and informed the king. The king said, "Eh, cut off his tongue and root out his eyes." Yajnadeva was sad. Then I fell at the feet of the king and requested him. "My lord, let this fault of mine be pardoned but release Yajnadeva." The king said, "O son of a merchant, this is not proper; he is indeed a villain; request me for any other thing." I said, "My lord, enough of any other thing; if your majesty has much respect for me, [90] then let your majesty bestow upon me this." The king said, "You know, you are one whose words can not be violated." Then saying 'This is the favour of your majesty,' I fell at his feet. Yajnadeva was released. I was sent by the king to my own mansion. Then having been respected with great pomp, I went to my own mansion. Then the talk arose among people, 'Lo, the villainy of Yajnadeva!' Disgust was born in my mind— 'See, such is the consequence of such friends! Oh, the worthlessnesss of the worldly existence, the strangeness of the result of actions, the unfathomable nature of the minds of living beings? Therefore we do not know what is proper in this case."

In the meantime there came a Ganadhara of the blessed name by the name of Agnibhuti. He camped in the city-garden. I saw him while I came out. Towards him, my respect grew strong. I bowed to him. He gave me a religious greeting. I sat before his feet; and asked the revered friar about the religion, able to cause destruction of all misery. The revered friar said the religion of an ascetic consisting of forgivness etc. On hearing him, in me was produced the ripening of the partial renunciation and on the disgust increasing, grew the dejection towards the worldly life; I thought " Enough of this worry which results merely in the increase of worldly existence; I shall take to friarhood. "

In the meantime, the collection of actions dropped away; the existence of bonds moved off; the spiritual strength was experienced; the complete renunciation was produced in me. And at the end of the sermon, the revered teacher was requested by me, "I am favoured by your worship; my mind is disgusted of the tangle of worldly life; therefore may your worship order me what I should do." [91] Then that knower of hundreds of scriptures, knowing my intention said "It is fit for you to take up friarhood, resorted to by great men." Then I, in his presence, took up friarhood and observed it with due rituals. Then, completing the life according to the age and dying in the death-month, I gave up my body and was born in Brahmaloka as a denizen of Vimanas with the age of nine Sagaropamas; the other Yajnadeva, with the age of three Sāgaroapamas was born a hell-dweller in S'arkarāprabha hell-world. Then finishing my destined age, I fell from the world of gods and was born here in the country of Videha, in the city of of Ratnapura of the district Gandhalāvati

of the territory Vijaya, as the son of merchant Ratnasāgara in the womb of his wife S'rimati. The other also returned as the hunter's dog and died; and thereafter was born with the age of three Sagaropamas there (i. e. S'arkaraprabha) and wandering in the lives of lower beings, he was born as a son to the maid-servant of my father's house by the name of Narmadā. We were born at the fitting time and reached infancy. Our names were fixed; my name was Candrasāra and the other's Anahaka. We both came up to youth. I accepted a wife. Thus we were addicted to the pleasures of senses. On account of the close association of the previous birth, the consequential cheating of me by him would not be wiped away. Once the revered teacher, Vijayavardhana, came there with a vow of staying a month. I took to the religious order of a S'rāvaka at his feet. Some other time, when the king had gone on a long military journey and when we had been to another village, the chief of the S'abara-army, by the name of Vindhyaketu [92] having brought the city to rack and ruin, kidnapped some people. We heard about this and came to the town. We saw it (i. e. the town) imitating the form of a funeral-ground. When people were searched for (in the town), it contained all people; only my wife Candrakāntā was kidnapped. Then unhappiness was produced and anxiety was born in me; "Alas, how will that poor woman, who has not seen separation from me, hold up life ?' In the meantime I was spoken by an old Brahmana by the name of Devas'arman, "Son of a merchant, do not bewail; for in this very country from the place called, S'risthala, people were kidnapped by S'abaras. They, without exception, were released on the payment of a great amount of money,

with their chastity fully intact. Then having heard this, when some days had passed and S'abaras had gone to their own place, I, with Anahaka as a companion took the part of property which was the best of all and the provision for the journey, well-prepared and of good smell, and started with the purpose of releasing Candrakāntā

On this side when the army of S'abaras had camped on the side of a well in the vicinity of a desolate village somewhere,—when in the latter part of the night the fuss for march was going on,—and when the batches of S'abaras were engaged in the protection of the borders of the army, she, miserable on account of the separation from me, and suspecting her chastity would be violated, threw herself in the same dilapidated well, not caring for her life. She fell in the midst of water and on account of water, she did not die. Then she began to stand resting on the jutting foundation of the well, which was there. [93] While she whose life was in danger, held life with what remained of it, we arrived at that place. The consequential perfidy,—due to the previous life and on account of seeing that property-was produced in Anahaka for me. He contemplated "How should this man be cheated ?" Then he had his mind perturbed with manifold doubts; I was of innocent disposition; we were thus proceeding. The provision and the property were separately in the hands of each. Once in my hand, there was the part of the property. Thus following, we came to that part of the country where Candrakāntā was. We saw that well. In the meantime the sun set and the evening dwindled

away. Then Anahaka thought, "The property is in my hands; the forest is solitary; the well is deep unto the nether world; and the darkness is such as covers the weak-point (lit. the cavity) of guilt. Hence throwing him in this, I shall return from this place." Having so contemplated he said, "O son of a merchant, I am extremely overpowered by thirst; hence look in the well if there is water or not." Then I, who held the package of the provision, looked into the well. In the meantime, Anahaka, like Death unto man, with confident heart, came in my vicinity. At once I was thrown into it by Anahaka and I fell into the well. He then returned from that part. I also [94] with confusion stuck to one part of the jutting foundation. Candrakantā, agitated by fear and also afraid on account of feminine disposition, was touched by me. She said "Bow to Arihantas." Then I recognised the voice. My heart began to sigh. She said "No danger, no danger to those who are attached to the order of Jinas !" She also recognised my voice. She began to weep and I consoled and asked her, her account. She narrated hers and I then (narrated) mine own. She said "Alas, a cruel thing is done by Anahaka !" I said, "My fair one, a cruel thing is not done by him; indeed the high-souled gentleman is a great benefactor as you are found out !" Of them having short sleep, the night passed away; and the sun rose. Then I gave the provision to Candrakanta. She said, "How can I take that which is not taken by you ?" Then knowing her heart fluttering with love, I partook of the provision, even at the improper time. We ate our provision. Then I contemplated "By some way, we shall go out of this well as from this sea of worldly existence."

Of us thinking in this manner, within some days, the provision was exhausted; and the hope for life died away. I had anxiety, " Having taken up the tenets of Jinas, how will I die, without taking up friarhood with the real goal unachieved ? " In the meantime her left eye throbbed and also mine right and she said " Dear lord, my left eye throbs." Then I told her my heart's wish and the throbbing of the other eye [95] and consoled her. "My fair one, on account of these special forebodings, our misery, surely is not long to last; hence you should not trouble yourself." She acquiesced. Thus as we stayed there for a day and night, there came the caravan, on its way to Ratnapura of the merchant by the name of Nandi-vardhana, the inhabitant of Ratnapura coming from the capital of S'abaras. People came there for water. We were perceived by them holding the ropes. They informed about this to the merchant. By the method of putting in a cot, we were taken out and recognised by him. We were asked the account and it was narrated in details. Then, as we started to Ratnapura and as the caravan finished five marches, Anahaka,- in the mere remnants of a skeleton, with the part of the property fallen on the left side and thus led to this long sleep by the lion-was seen on a region not very far from the trunk road. By the acquisition of the property, he was recognised by us. Then having seen him, come to a such a result, my Caritra-mohaniya action, came to annihilation and suppression. And the consequence of right conduct, difficult to be had in the whole world of living beings, came upon me. Then, I with my spiritual result waxing in this manner came to my town. And I took up friarhood with proper cere-

mony, before preceptor Vijayavardhana. Observing it for the rest of the life and leaving up the body in a proper manner, I was born in Mahas'ukra Kalpa-heaven as a denizen of Vimāna, with the period of life of sixteen sāgaropamas; and Anahaka, the other, also, with his body killed by a lion, became a hell-dweller in Valukāprabhā, hell-world, with the age of seven sāgaropamas. [96] Then I completing my destined period of life, fell from the world of gods and was born as a son of householder Nandivardhana, in the womb of his wife Surasundari in the city of Rathavirapura, in the country of Bharata, here, in the continent of Jambudvipa. The other also, returning from that hell, was born as a lion, engaged in killing many animals, on the mountain Vindhyagiri. Then, thus being born as a lion, he died even again, and again being born there (i. e. Vālukāprabha) with the age of seven Ságaropamas, returned; thus wandering among manifold lower lives, there in the same city, he was born as a son of merchant Soma and his wife Nandimati. We were born at a proper time; and we obtainad childhood. My name was given Anangadeva and of the other Dhanadeva. From the very childhood, the affection took place between us, mine from good faith and his from treachery. While in boyhood, I adopted the faith as preached by the omniscient sages before preceptor Devasena. We came to youth. Though there was property earned by the forefathers, thinking out of pride 'What is the use of this, earned by the forefathers ?" we went to Ratnadvipa with the purpose of amassing more wealth. We earned jewels and made preparations for departure and started to come

to home-land. In the meantime, out of the blot of the actions done in the previous births, Dhanadeva thought: "How should this Anangadeva be deceived?" He thought out many false alternatives and arrived at last at the decision, "As he will be impossible to be deceived without killing, I shall kill him." He thought out a way, "I shall administer him poison." [97] Some other time, Dhanadeva went to the way of the market for food when they arrived at a place called Svastimati. He got the food prepared and in one sweet-cake, the poison was thrown. He thought, "I shall give it to him." The change of sweets took place, while he was coming with mind taken up with many doubts He took the poisoned cake at the time of meals and gave me the other. Within a short time after we ate them, Dhanadeva became stiff. Then I becoming perturbed as to what it was, stood for a short time without knowing what should be done; in the meantime, on account of the great strength of poison and by the strangeness of the consequence of actions Dhanadeva died. An anxiety came over me as to who did this. Then, not knowing the account, I came to my own town, with mind overpowered by heavy grief. I reported the account to his people; and gave them the gems more than due. Having used the remaining gems fittingly, on beneficient side, I, out of dejection for him, took to friarhood in the presence of teacher Devasena, not knowing even the contact of the objects of senses from that time. Remaining a friar for the full life and leaving up the body with proper rite, I was born in the Kalpa-heaven Prāṇata as a god with the age of nineteen sāgaropamas; the other, also, after the death due to poison, was born a hell-dweller in the

hell-world Pankaprabhā with the age of nine sāgaropamas. Then I, living out the full life, fell and was born as a son of householder Harinandi in the womb of his wife Laxmimati in the city of Hastināpura in the country of Airāvata in the continent of Jambudvipa. [98] The other also, returning from that hell became a serpent and engaged in killing various lives, died, with his body burnt with the forest-fire; then becoming a hell-dweller in that very hell-world Pankaprabhā with the age of little less than ten sāgaropamas, returned therefrom, wandered in many low lives, and was born as a son of an old merchant of the name of Indra in the womb of his wife Nandimati in the same city of Hastināpura. We were born at the proper time. Our names were settled, mine Viradeva and his Dronaka. We attained boyhood and were entrusted to a tutor. The affection, as described before, grew up between us. Then I, who learnt the cluster of arts, adopted the religion as preached by Jinas in the presence of teacher Mānabhanga; and also by Dronaka, who was clever in cheating me, formally.-Then, from that time, my love became more stable towards him out of love for religion. I gave to him ample property. I said to him "Make business by uncensurable way." Then he began business and earned a lot of wealth. In the meantime by the taint of the impression of the acts in previous births, his result of perfidy acted more on me; he thought, "A lot of property is earned and Viradeva is its partner; he therefore should be cheated in some way. Nobody knows the business as it stands between us. What should I then resort to? Or if he is in my way, my

untrue word will not be tenable. Hence I shall kill him." Then thinking that he (i. e. Viradeva) would honour, what he (i. e. Dronaka) would say, [99] he began the plan. He got a mansion built and also a jutty with network of pegs not tight on its upper part. He thought, "*Inviting Viradeva with the purpose of entering the* mansion, I shall show him the jutty. Then on account of the beauty of the jutty, he will climb on it at once. Then on the crash of it, he will also at once fall. When it will so happen, the calumny of the people also shall vanish." He arranged as was desired. Before the time of meals, we both with our people, climbed the mansion. In the meantime, his mind got nervous. In order to see me, he himself climbed alone on the jutty. No sooner did I climb than he had fallen; and while I descended shouting 'Alas, alas!', Dronaka was found dead. Dejection took place in my mind. I thought, "Fie upon this world of living beings; the acts of the worldly existence end in such results!" Then I, having done his funeral ceremony, due to the dejection caused by his death, took the emblems of a friar in the presence of preceptor Manabhanga. Completing my life, I was born a god with the age of a little less than twenty-five sāgaropamas in the lower and upper Graiveyaka heaven; while the other, Dronaka, under the tainted meditation, was born a hell-dweller, with the age of twelve sāgaropamas in the hell-world Dhumaprabhā. Then, having enjoyed the celestial life, [100] I, on fall therefrom, was born as a son of merchant Manibhadra in the womb of his wife Hārini in the city of Campāvāsa in the country of Vijaya here in the continent of Jambudvipa. I took birth at the proper

time. My name was settled as Purnabhadra. The first word, while making the sound, I uttered, was 'Amara'. Hence my second name was Amaragupta. As I was born in the house of a S'rāvaka, I adopted the religion preached by Jinas. In the meantime, the other, also returning from the hell, became a big fish in the sea of Svaymbhuramana and died, visited by immense sinful activity; then he became a hell-dweller with the age of twelve Sāgaropamas in the hell-world Dhumaprabha; on returning he wandered in various lower lives and was born in the same city as a daughter of merchant Nandavarta in the womb of his wife S'rinanda. She took birth at a proper time. Her name was settled Nandayanti. She attained youth and was given to me. The marriage was over. My affection took place towards her; and hers towards me. Thus some time, of us enjoying the pleasures of senses, passed away. On account of the taint of actions done in the past, the consequence of her perfidy on me did not vanish away; so though everything of the house was entrusted to her, she acted with deceit. Though informed by servants, I did not put faith in it. Once she told me. "My pair of earrings, the best of all, is lost." Now having herself appropriated the pair, she showed perturbation. Then I said to her "My fair one, that is meagre; what is the use of so much perturbation ? [101] I shall get you another pair made." A new pair of earrings was then made ready. After some days had passed, at the time of annointing, I gaue her the jewelled ring with the emboss of my name. She hid it in her casket of ornaments. When the time for bath and meals came to an end, I applied to myself toilette powder, took a betel and unsuspecting, I took from the casket myself the jewelled ring.

I found there the pair of earrings, which was the best of all and was lost before. An anxiety came over me, "How is this again found ?" In the meantime, Nandyanti came there with confusion. She perceived in my hand the jewelled ring. She was ashamed. Her feeling was seen through. Then I at once went out of the house. She thought. "He has seen the pair of earrings. Then what should be done in this case ? I have come to a mean state; but he must also be destroyed. I shall kill him within the time my meanness is not known even among servants. In this matter, this is the way. I shall employ the charm which can instantly kill him." Then she alone prepared the charm by bringing together many things which can bring about death. While she was arranging them at one place, she was bitten by a snake. Priest Rudradeva said this to me. I went with confusion at home. And I saw Nandayanti, whose body was covered with black circles and mere remnant of whose life existed. Having seen her in that condition [102] anxiety came upon me, " Fie upon this world of living beings which resembles the deceitful magic-show ! " With eyes filled with tears, I said to her with choaks; "My fair one, what troubles you ? " As she did not speak, I was disappointed and all hope of life was destroyed. Still however thinking, " In this case snake-charmers are an authority, as incomprehensible is the power of charms." I called them. They also lost hope. They said "O son of merchant, she is indeed bitten by her grim destiny; and is not within the range of charmers. So you should not be angry." Saying so, the snake-charmers went away. Then in spite of my serva-

nts engaged in weeping and mourning, she was deprived of life and her funeral ceremony was made. Then, on account of the dejection caused by her death, my disgust towards the world increased; and thinking "Fie upon this world!" I gave up unsubstantial attachment bringing troubles and miseries, and took friarhood. Now the poor woman died and was born in the hell-world called Tamasprabha. Her age was twenty-one Sagaropamas. This is my life-history. Having heard this, the dejection came upon the king and the citizens. The king asked, "Revered sir, what will be the consequence for her and for me?" The revered friar said, "Her emancipation will be at the end of the interminable worldly existence; while mine, in this very birth."

Then I, surrounded by many citizens, on hearing this, took up friarhood in the presence of the same teacher. But this is my particular reason."

Prince Simha said, "Your reason for disgust is quite proper. [103] Now, of how many ambulations is this worldly existence? And of what particular sorts, the happiness and misery mental and physical, do living beings experience? And, O revered sir, what is, in this case, the faith which is able to free one from the prison of the worldly existence?" Dharmaghosa said, "My son, hear what you have asked."

"In this case worldly existence is formed of four ambulations; viz. the ambulations in the living states of hell-beings. lower beings, human beings and celestial beings. Again in the contemplation of happiness and

misery, whence can there be happiness to living beings who have fallen in the worldly existence; who are afflicted with birth, old age and death; who are caught by taints of attachment etc., and whose consciousness is taken away by the poison of the objects of senses ? Happiness is almost nothing; misery is manifold. Hear from me this tradition:—

Once a certain man, exceedingly pained by the misery of poverty, left his own country and started to another country. (172)

Having crossed that country, full of the clusters of villages, cities and towns, he lost his way somehow only within few days. (173)

He arrived at a big forest; which was deeply covered over with trees viz. S'ala, Sarala, Tamala, the rows of palms, Bakula, Tilaka, Nichula, Akkola, Kadamba, Vanjula, Palas'a, Sallaki, Tinisa, Nimba, Kutaka, Nyagrodha, Khadira, Sarja, Arjuna, Amra, Jambu etc.; whose extensive land was worshipped with the collections of flowers in the form of pearls reddish with the thick blood trickling out of the temples of intoxicated elephants pounded by the attacks of the peaks in the form of sharp nails of swift lions; which is terribls on account of cruel and angry wild beasts like a wild boar, a S'arabha, a bull, a deer, a tiger, a hyna, a bear, a Bhalla, a jackal, an elephant, a yak, a lion, a rhinoceros etc; whose directions were deafened with the cries given out by the acquatic animals, frightened and tossed on account of the water of the pools whirled by swift wild buffaloes. There, he was overpowered by thirst and

hunger. [104] His eyes were frightened on hearing the sounds of swift and cruel wild beasts. His limbs were washed by the water of perspiration produced on account of the exhaustion of a long road. He had lost the circle of directions. His gait was hampered by the uneven path. While he was wandering, he saw a wild elephant; who resembled the collection of clouds on the universe; at the time of the final annihilation whose frenzy increased as he destroyed many travellers; who filled the part of the dreary forest by terrific shrieks; and who was running swiftly on the road; raising a formidable trunk. And to add, in the front, there was a very cruel demoness; who had black garments;who made a loud and terrifying laugh; and whose forehand was occupied in holding a sharp sword. Then, having seen both of them, he, whose limbs were shaking with the terror of death, looked on all directions and saw a big banyan-tree; which checked the way of movement of Siddha and Gandharva couples. He began to think, namely.

"If indeed somehow I climb the banyan tree, whose thick foliage is cut by the fore-hoofs of the horses of the sun, I can be free from that big elephant." (174)

So thinking he, who was terrified and whose path was such that the soles were cut by the needle-like sprouts of Kus'a grass on the way, ran with speed and approached the terrific banyan-tree. (175)

Seeing it, he was disappointed as he was unable to climb the banyan-tree which was difficult to be trans-

gressed even by those who move in heavens and whose trunk was very tall. (176)

Then on seeing the cruel wild elephant whose temples were reluctantly left by the clusters of bees, coming swiftly on the side of the banyan-tree. (177)

[105] While all his limbs were trembling with more fright, he, with tremulous eyes and scratched face, saw here and there, and found the well covered over with grass. (178)

Now fearing death and greedy even of the moment's life, he threw himself without a support in the dilapidated well near the banyan-tree. (179)

And he stuck there to a clump of grass, grown on the steep walls in it; and he saw the terrific serpents, angry by the shock of the fall. (180)

On the four sides, whose fire-like eyes were full of some poison; who were quick; who were terrible on account of raised hoofs; whose bodies were made up in coils; and who were desirous to bite. (180)

And finding below, the mouth of the boa-constrictor,-whose body was big like the trunk of the elephant presiding over a direction; and who was black and terrible with red eyes. (182)

He-thinking 'So long as there is this clump of grass, I have my life,'-saw, as he looked upward with his mouth raised, two rats, there, black and white, of big bodies and sharp jaws; their mouths were engaged always in cutting its roots (183-184)

Then the wild elephant, not getting the man and raging, gave exceedingly the buttings to the banyan-tree. (185)

When that (i. e. the tree) was shaken, the honey-comb which developed on the inaccessible branch on the well, got loose and fell in the old well. (186)

Then over the head of him whose all limbs were stung by the clusters of angry, vile bees, the drops of honey fell somehow simply by a circumstance. (187)

Having turned the face, he desired to taste for a moment the drop which entered from over the head and also others falling. (188)

He became exulted under the influence of the greed of tasting the sweet drop of honey, without considering the fears of the boa, the serpents, the elephant, the rats, the depth of the well and the bees. (189)

This illustration is exceedingly efficacious for destroying the illusions of the high-souled persons; hear, ye its conclusion as will be said. (190)

The man is the soul; the wandering in the forest is the wandering in four ambulatory stages; the wild elephant is the death; and also know the demoness to be the old age. (191)

The Banyan-tree is the absolution, which is indeed free from the fears of the great elephant in the form of death; which can not be climbed by persons, who are grovelling in the pleasures of senses. (192)

The human life is the well; and also the serpents are the tainted feelings; by them the man is eaten away and he does not understand what is proper to do and what is not. (193)

And that which is the clump of grass, is the period

of life for which the soul lives; and the dark and bright fortnights in the shape of rats gnaw it assiduously.(194)

And those bees which sting are varied diseases, being overpowered by which a man does not get happiness even for a moment. (195)

[107] The terrible boa is the hell in which the soul because its mind is infatuated with the pleasures of senses, obtains thousands of miseries. (196)

The pleasures, resembling the honey-drop, are indeed insignificant and of very horrible consequence; thus how can a talented man who is in the meshes of difficulties, desire to enjoy them ? (197)

Hence do I say. O faithful, thinking the pleasures of senses terrible; the human life as transitory as the flash of quick lightning; (198)

And the unsubstantial youth as quick as the happiness of the company of good persons; make firm therefore your mind always on the religion which is the abode of happiness. (199)

Prince Simha said "Of what sort, revered sir, is religion ?" The revered friar said, "Hear forgiveness etc. It is said,

Forgiveness, softness of mind, straightforwardness, renunciation of the evil, penance, should be known; truth, purity, non-possession and continence form the duties of an ascetic. (200)

In this case, forgiveness means the non-rise of anger by the perception of the disposition of the real thing,accompanied with right belief, or the destruction of it when it has arisen. So also, straightforwardness

means the non-rise of deceit; or the destruction of the same when it has arisen. So also, renunciation means the non-rise of greed or the destruction of the same when it has arisen. So also penance is twofold external and internal. The external i. e. non-eating etc. It is said,

Non-eating, eating less than one's fill, shortening of alms, giving up of the modifications of liquids like milk etc; austerity of the body; the control of the body-these form the external penance. (201)

The internal penance is atonement etc. viz. [108]

Expiation, reverence, service and also the study of canonical texts; meditation; contemplation upon the soul giving up all thoughts about the body;-they form the internal penance. (202)

The restraint is of seventeen kinds. It is said,

The abstention from the fivefold sinful activities; the control of five senses; the conquest of tainted feelings; the stopping of threefold infliction—the restraint is thus seventeenfold. (203)

Truth means speaking an unsullied thing; purity means the want of being tainted in the matter of restraint; non-possession means not possessing by way of an execss the things to follow religious duties; constraint means the giving up of eighteen-fold loose ways of conduct. These are thus the duties of an ascetic.

Having heard this, Prince Simha, to whom was revealed the result of the right belief and who had in mind attained the duties of a S'ravaka said, "Revered sir, the duties of an ascetic are good. What should I, who am not equal to them, then do ?" Dharmaghosa said

"The duties of a S'rāvaka." "How are they?" "They are said as right belief etc." He also knew them formally.

Then thinking himself satisfied, he waited upon Dharmaghosa for some time; and bowing to him with reverence, he entered the city. Then the prince said this to Kusumāvali. He also with great difficulty attained the duties of a S'rāvaka on account of the partial suppression and annihilation of action. Of them waiting upon preceptor Dharmaghosa every day, a month passed away. Both of them felt love towards the religion, as preached by Jinas.

Once king Purusadatta, having heard the doctrine from preceptor Amitateja, annointed Prince Simha on the throne and feeling disgust for worldly life, adopted the path of emancipation with principal queen S'ri-kāntā. Prince Simha also became a royal sage; he was engaged in observing the arrangement of what is a religious duty and what is not; [109] he brought joy to the minds of all people; his tributary princes were attached to him; he had the liking to secure the proper treatment of the poor, orphans, and the helpless, and he had good qualities befitting himself. Some time passed away of him enjoying the earth like the most devoted loving wife.

In the meantime, that god (of the soul of) hermit Agnis'arman, falling from the incarnation of Vidyutkumāra god wandered in the worldly existence; and making the observance of some petty penance in the intervening birth, he, after leaving the body, was born, by the taint of the result of the impressions of previous actions, in the womb of Kusumāvali. She saw a dream: namely, "The serpent has entered my stomach and as it came, the king, stung by it, fell." Having

seen this, Kusumávali got up with confusion. Thinking this to be inauspicious, she did not tell this dream to the husband. She, as the child in the womb developed, did not resquest the king, out of the malice of the child. The king was all the more full of love. The servants said to her, " Lady, this is not proper." She said, " What do I do ? " The servants said, " You do not respect the king. " She said, " Indeed, this must be the fault of the child in the womb. " Now her pregnancy-desire took place, namely, "I shall eat the bowels of the king.' She thought, " The child in my womb is a sinner; hence enough of it.' Out of feminine disposition and love for the husband a way of action came upon her, " I shall abort it." Then on referring to the principal attendants on account of the gravity of the action, they consented to it and she did not fall out dead on account of the taint of the thickly crusted action. [110] Then she became weak on account of the pregnancy-desire not being fulfilled and by drinking many medicines. The king asked, "Oh fair one, what do you not get? Who has broken your order? What unfair have I done to you, that you grow weak with dejection like a lily-plant with insufficient water?" Then, Kusumāvali said with her heart full of love " Sir, my dejection is such as I think I should kill myself." The king said "For what cause is this dejection?" Kusumāvali said "Sir, ask my fate." Saying so, she had her eyes full of tears and was choked. Then the king, thinking that her dejection was great and that he should leave the matter at that story, gave up that matter and began another topic. Again he called the attendent Mad-

analekhā and others and asked them with special regard; "Is it proper for you, who have heard the context, to disregard the queen weakening like the digit of the moon in the dark half? This dejection does not belong to the range of unattainable objects; because the queen is the very essence of my self. Which is that thing which while I am holding life is not obtained by the queen?" Madanalekhā said "Your majesty, it is like this; here the fault lies only with the incivility natural to a woman. May your majosty then hear. My lord, it is not even proper to say. Still however [111] as there is no other way, it is to be said." The king said, "Indeed, it is a matter worthy of confusion; for that which is attainable by any way, can be done by oneself; all else only can be told. Hence you may tell what is the truth in this." Then confused Madanalekhā narrated the affair ending in an attempt towards abortion on account of the fault of pregnancy-desire, arising out of the child in the womb. The king thought, "What great love the queen bears towards me that she does not even much mind the birth of the child! Let not there be the dislodging of the child in the womb due to the non-fulfilment of her pregnacy-desire. Hence I should think out a remedy "He said to the queen's attendents,"You should do that which I shall tell you proper for the time." He called his prime minister named Matisāgara. He told him this account. The minister thought,"The action of the queen is quite in keeping.So let not there be rain to her body by this remedy.Therefore this is the remedy:-putting the artificial bowels outside the belly of the king while he is hungry and having made them well-adjusted by putting a magic veil on

on the eyes while the queen is looking, etc.—they may be given after being taken out." Then thinking so, he gave his own opinion excepting (the opinion about) the child, the queen would deliver. The king liked it very much. Matisāgara said to the queen. "My lady, I shall take out the bowels of the king in such a manner that he would not die." On account of the cruelty of the disposition of the child in the womb, she acceded to it. The remedy was put in practice and her pregnancy-desire was fulfilled. Then while she came to dejection [112] the king was shown to her. Then she was consoled and then the minister said to her, "The birth of the son, as you are under first delivery, is not to be first declared to the king but it should be declared to me. Then I shall do the needful." She consented to it. Some other time, at the proper moment, the queen delivered. Matisāgara was informed by her. He said to the queen. "This child bodes ill for the king. Hence away with it; let it grow up elsewhere; and this opinion should be conveyed to the king." She said, "It is proper that the minister has said just as my heart would." Then the boy was taken away by the maid-servant named Mādhavikā. She went a little distance. In the meantime the king saw her. He asked her, "What is that?" Then trembling and confused Mādhavikā said, "It is nothing." In the meantime, the child wept. Then, seeing the child, the angry king said, "O sinful woman, what is this being done?" Then Mādhavikā said the whole account out of the cowardice natural to the disposition of a woman. Then he took up the child. He thought, "These maids should not have again a hand in this." The child was entrusted to

other nurses, who were made to hear "If there be a dereliction about the child any way, then you shall die at my hand." The queen and Matisagara both were reprimanded. Then he, following the mind of the minister and the queen, arranged for his birth-celebration a little secretly. Thus some time passed away. The name of the child was settled Ananda. He grew up and the cluster of arts was taught to him, [113] On account of the taint of actions of previous life, his mind was against the king. He was given the position of heir-apparent.

Once the tributary king named Durmati, who ruled on the frontier and who was the lord of the forest, being proud of the strength of his strategic position, attacked King Simha. He sent over him his army. On account of the strategic ground in his favour, he defeated king Simha. When this was reported to him, the king himself started with. wrath He went three marches. In the meantime, as he was having his marches on the sands of the Indus, he,(who was) on the back of the elephant, saw the crowd of people speaking 'O misery!' not very far from water. As the king went to that part of land, he saw an old serpent who was caught by a Kurala bird; whose body was rapidly coiling; whose face was terrible and was difficult to be seen; who in his turn had caught a croaking frog; whose sparkling eyes emitted poison; the colour of whose body was extremely black; and whose body was quite big. The kurala bird too was again caught by a boa who was frightful with red eyes and whose body was as big as the trunk of an elephant presiding over a direction. The more the boa caught the kurala.

bird, the more the kurala held the old serpent and the more the serpent did the croaking frog. He saw such an incident which is the cause of dejection to a good person; which brings joy to the heart of a fool and which displays the confusion of the disposition of this world of human beings. The king was dejected. He thought, " Alas, if such is the scheme of the world, what is the remedy in this case ? The serpent is almost caught by the kurala; and the frog is by the serpent. Even though their life has come up to the neck, not only do they not leave up each other but they are even active more and more; nor would they desist from the mutual destruction even though freed. Then, what is the use of seeing a thing which is not within the range of the remedy ? The rutting elephant was prepared. He went to the camp-ground. He camped with the army. He performed the fitting duties; and then as the night passed half off, the king got up after sleep. Having remembered the incident of boa etc. he began to think; how ?

The pleasures of senses are sweet just while they come; but bitter in the end. They are like poison. They are much liked by the ignorant people. They are sinful and are abandoned by the wise people. (204)

For the sake of them, leaving up the eternal religion the people of this world who are devoted to happiness and whose aim is this life, resort to sin like poison. (205)

The fruit of sin is misery; and the destruction of sin is ever full of woe. Even when one is happy, one should follow religion knowing the fruit of religion.(206)

The human being is as insignificant as a frog who is caught in this instance by another like a serpent. He also in his turn in caught by another like a kurala bird. (207)

He also is not self-dependent in this case as he is swayed by the god of death in the form of a boa; and even in the world like this, the attachment to the objects of senses is great infatuation. (208)

[115] So enough of this kingdom which is difficult to be filled like the nether-world; in which weak points can be easily found out like the temple of Jinas to which the excess is easy; whose end is distasteful like the company of villains; which is only devoted to wealth like the heart of a harlot; which is full of dissolute courtiers like the ant-hill full of serpents; the duties of which are not settled like those of the world of living beings; which should be cared with efforts like the basket with a serpent in side; which is alienated from the happiness of confidence; which is desired by many men like the youth of a harlot; and which does not become the cause of pure path of the next world. Then, having given this up, we withdraw to adopt the friarhood, which brings happiness of both the worlds; and which is resorted to by the wise people. Now how will I have the quickness in the matter of the present object? Or this is little,—just tied up for one birth." Of him thus thinking the night passed away; the morning-duties were performed; and the cabinet of ministers entered.

In the meantime, his woman-guard Vijayāvati announced, "Your Majesty, that Durmati;—knowing himself

that the king has marched and understanding the grim command of the king; who has tied the hatchet on his neck; who is repenting for the transgressions of the royal command; who is surrounded by some persons; and who has come here;—stands with desire of the happiness of seeing your majesty, on the camp-ground of the guards. Hearing this, your majesty is the authority." Then the king looked at Matisāgara. Then he, who was clever in knowing the sign and expression, said, "Let him enter; what is the objection there? The kings are kind to those who have obeyed." Then Durmati permitted by the king entered and fell upon his feet saying, "Your Majesty, this is the hatchet which will carry your command on the neck." [116] Imparting him non-fear, the king, then, respected him very much; and gave him good reception.

The king went back to Jayapura. The king conveyed his opinion to the cabinet of ministers. Then it opined, "This indeed is the duty, here, of other kings born in good families; why not then is it yours, whose mind has become elevated by the tenets of Jinas? The life commonly for this world as well as the next has fructified for your majesty; the pleasures of senses, resembling the wild-fire burn with fuels as it were and their results are as futile as the Kimpāka fruit; and the death which has defeated gods and demons and which shatters hopes unexpectedly, is all-powerful." They welcomed the idea. Then the astrologers were called and were informed "Find out the coronation-day for Prince Ananda." They said "As the king orders." After reffering, they informed about the fifth day. Then the auspicious things

for coronation were brought. viz. a pair of fish; a full jar; white flowers; big lotuses; white mustards; the lump of earth, a bull; a big pot full of curds; big jewels; yellow pigment from the cow; the hide of a lion; a white umbrella; a good seat; chowries; Durva grass; fine wine; a big flag; the rut of an elephant; auspicious silk clothes; and many such other auspicious things. In the meantime, the king thought, "Finishing the coronation of Prince Ananda, I shall go in the vicinity of teacher Dharmaghosa." Thinking so, he stood waiting for the day of coronation.

[117] On this side, out of the taint of the actions of the previous birth, Prince Ananda, not minding the opinion of the king, made alliance with Durmati. They planned, "We shall kill the great king by employing some deceit." He heard the account of coronation. On account of the evil determination, and due to the evil nature of his own mind, quite the contrary effect of the same (account) came upon Ananda. He thought, "Indeed, I have directed my activity with him (i. e. Durmati) to kill him (i. e. the king) under this excuse. Then how will I thus deceive him? Or else, though this account is right, enough of the kingdom which is given to me by him. What is only worthy of praise, is the kingdom taken with force by killing him." In the meantime, Ananda was called by the king. When he did not desire to come, the king, with one guard, went to the palace of the prince. Thinking 'There is no other opportunity more favourable than this;' and speaking at once with the influence of the previous birth 'kill, kill,' he killed the guard and gave a deep wound to the king—wh-

ose mind was fully confident; and who had not made an arrangement for protection;—with the sword unsheathed. In the meantime, great hue and cry arose; the agitation in the city-army took place; Ananda was surrounded on all sides by the army. Under the oath of a treason to his body, the king said "Eh! What is thus the need of fighting? Then I indeed should be beheld as killed; so make an installation of him as a king. Let him be a king!" In the meantime Durmati was ordered (by the prince), "Fasten him with strong shackles." Then Durmati saying "As the prince orders" came near him. [118] He depraved the family sonship. He discarded the citizens. Then having put the king into bonds through personal guards, the king was managed to be put under proper protection. The kingdom was taken into hands; proper arrangements were made; the group of vassals was brought under control. Then, out of consequent bad feeling, the king was taken to the city-prison. The prison was full of the smell of night-soil extremely churned; the serpents slept on its broken walls; the clusters of gnats and flies were humming; the collection of rats proceeded from the mouths of the cavities and holes; the sloughs of serpents hung from above; the canopy, as it were, was made by spiders; it was the bed-hall of evil age; it was as it were, the play-ground of irreligious conduct; it was as it were the brother of the hell; it was as it were the assembly of the rise of all miseries; it was the family-home of all imploring; it was as it were the place of confidence of Death; and it was the victory-ground of the god of death. Knowing that the king was led to the

great jail, the ladies of the herem, with Kusumāvali at the head came to the same jail; they were alarmed as they gave out piteous cries; they were as it were adorned with strings of pearls on account of the drops of tears mixed with collyrium, which resembled big pearls and which were incessantly falling; their bodies paled, as it were, with the grief of their lord; they were checked by the appointed guards; crushing with force auspicious jewelled bracelets, which made at high pitch the jingling sound; [119] they were engaged in beating breasts and bellies; their mouths were full of breaths on account of walking on unbecoming soil; and the range of their eyes was warped by long tresses suggesting, as it were, "The condition of the lord can not even be seen by one who has given up crookedness." They saw the king under black iron shackles. Then they began to weep even more, striking the breasts, tired as it were of carrying fine pearl-necklaces; with hands resembling Aso'ka-sprouts to convey 'This worldly existence is full of misdeeds.' Then they were held up with great difficulty by the king and the guards. The king said, " What is the use of grief, which is tied up with irreligion and which results only in trouble? This worldly existence is of varied and strange forms; all souls are as it were its toys; it is difficult to control the movement of the actions in previous birth; wealth is as fickle as the circular streak of lightning coming out from within the clouds; the union is like a dream; the freaks of passion thus come to such an end. Then what is the use of weeping, befitting an incivil person? You have indeed obtained

the preaching of Jinas which forms the essence of the world of living beings. Then do follow it. Excepting it, there is no other remedy for the destruction of miseries. Then having heard him, they came to know ' That is thus and not otherwise' ; and bidding farewell to the king, they took to nunhood [120] in the vicinity of Vidyādhara nun, Gandharvadattā, on account of the force of Ananda and by the lack of desire for life.

On this side, the king who, in spite of maltreatment did not go under the sway of anger, took a vow ' Only this much is my life; now complete fasting is timely. ' This was conveyed to Ananda. He became angry. He sent his courtier by the name of Devas'arman saying, " Go and make him eat; he should be spoken 'I will kill him if he does not eat out of a vow.' " Devas'arman went; he saw the king and said " O lord, the movement of actions of those living beings who are under the sway of fate is uneven. This fate indeed is difficult to be praised with civility; it does not appreciate merits of the meritorious; it does not know the time of the desired; it is merely the calamity of men; it is like an intoxicated elephant wandering self-willed; it is like the flow of the Ganges, straight as well as crooked; it is clever in attack like a big war; it is like a poison-knot which is not fitting to the tastes; it is opposite to the desired objects; it is amenable to the undesired. Therefore if it be so, still however a man should not give up human effort, even for a moment; for, O great king, fate is another name for the actions arising from the previous birth; and that is to be conquered by human efforts. Then let my lord adopt human

effort; may you take food. For, a living man crossing the calamity, can, without fail, obtain prosperity." The king said " Devas'arman, I have never given up the human effort proper for the time. I took to friarhood mentally. Hence my mind is not under the sway of the desire of the prosperity. [121] I have taken to non-eating, knowing the proper time. Hence I will not take food." He said "If you are not going to take food, your son will get angry." The king said " His anger is without ground; anchorites are of truthful vow." He said, "My lord, you know the full account of the life of prince; therefore may he not do a sinful act towards you."

In the meantime, finding that Deavas'arman was delaying, Prince Ananda, under the heat of anger, came holding a dagger. He said "If you do not take food, I will cut off your head with a sword, imitating the tongue of the god of death." The king said,

" Who—knowing that this residence in the shape of body is not eternal, not substantial and ends in death—would, O king, regret when one has to go to death surely? (209)

How does a man say for one 'he lives' while he, from his life in the womb, is gradually dying like a lake drying up with the lessening of water? (210)

If one of the co-travellers in a caravan, starting for the next world as it were, goes there first, what is in this case the cause of fear? (211)

What hope is there for life to a man—as to an animal at a slaughter-house—to a man, who has the

firm belief in mind that life is transient and death is certain? (212)

[122] Alas! The hunter in the form of Fate comes bringing death upon the herd of deer in the form of men, scattering arrows in the form of hundreds of diseases and holding in his hand the bow of old age. (213)

Death does not mind an obstacle, a remedy or its prolonged service; it wanders according to its will and pleasure among the groups of men as a lion does among the groups of deer. (214)

Some who are disgusted of dying and being born again and again, follow, being disgusted of birth and death, that which takes away birth and diseases. (215)

I fear death only to drink deep the essence of the words of Jinas, which pacifies old age, death and diseases; and which is blissful in consequence. (216)

What can death, for which the antidote is already made, do to men who have destoyed the taint of sin; and have shattered the shackles of relation and greed? (217)

Death is even better for those who have earned the wealth of austeries; who are not attached ever to the house in the shape of body; whose bodies are emaciated; and who have done well everything. (218)

The wise, with road-provision in the from of penance, fully taken, give up their life by a vow; and with the helper in the form of courage, ask for death with longings. (219)

The death to a man, of whom after dying either

heaven or final absolution is sure, is, O king, even a festival. (220)

Going to which place would a man be freed from the black young serpent in the form of death; with long fangs full of poison in the form of calamities terrible with incessant diseases ? (221)

Neither fight nor running away nor fear matters to the hand of god of death; and its hand is not seen; and unshakable it catches fast. (222)

[123] Just as cough cuts off breaths decayed with time, even so the god of death cuts off human beings soon as they are born. (223)

If then the bonds of death wander with pleasure and self-will even among gods to whom there is even absolute non-descent of old age, aches and diseases, (224)

Then what to talk of man who is ever chased by diseases, old age, aches and grief ? That a man lives even an instant, is the carelessness of death. (225)

Then give no time for the infamy that is adopted by an unwise person; not even Indra is able to control one who is licked by the jaws of death. (226)

Thus, my son, bring no calumny on your own family by mere killing of a mortal. Lo ! How can I take food which is abandoned by my own word ? (227)

Hearing this preaching, he (i. e. Ananda thinking) " How does he speak even now ? " hit him (i, e. Simha) on the head with a sword, with eyes burning red with the fire of anger. (228)

He, with pure feeling and with the reality known (with the thought) ' Bow to Jinas " contemplated

'This is the taint of the action done in the previous birth.' (229)

" All get the consequential fruit of actions done in the previous birth; the other (i. e. the individual) merely become the cause in merits as well as faults. (230)

Striking even again him so thinking, he, of sinful actions and tainted feelings, felled the high-souled one of unsullied mind. (231)

Dying so, he was born a resplendent god with the age of five sāgaropamas in Sanatkumāra heaven, in Lilarāma Vimāna. (232)

The other ruled the kingdom and after dying was born a hell-dweller of great horror with a long life in the hell-world Ratnaprabhā (233)

× × × ×

What was spoken as 'Sihānanda ya taha piyā-putta' is described; from here, I shall expatiate upon Sihi-Jālini-māi-suyā. (234)

शब्दकोशः

अज्जउत्त [आर्यपुत्र] 110. 9. the term to address a husband.

अज्जय [आर्जव] 43. 9. straight-forwardness.

अज्जुण [अर्जुन] 103. 18. a kind of tree.

अट्ट [D अट्ट] 31. 12. a shop, a market-place, a balcony.

अट्टज्झाण [आर्तध्यान] 23. 19. (N) a kind of meditation.

अट्ठार [अष्टादश] 6. 5. eighteen.

अट्ठाहिय [अष्टाह्निक] 21. 22. lasting for eight days.

अड्डालविड्डालाओ [D] 32. 12. (N)

अद्ध [अर्ध] 19. 16. half.

अड्ढ [आढ्य] 70. 10. accompanied with.

अणगारिय [अनगारिकं] 50. 2. a state of houselessness.

अणज्ज [अनार्य] 25. 25. incivil.

अणवट्ठिय [अनुपस्थित] 47. 11. not arrived, not come up.

अणवरद्ध [अनपराद्ध] 25. 21. One who has not committed a fault.

अणवरय [अनवरत] 31. 13. incessant.

अणाचिक्खिणीय [अनाचक्षणीय] 31. 11. indescribable.

अणिच्चवडिय [अनिश्चलित] 30. 8. unfallen, unmoved.

अणिस्सिएण [अनिश्रितेन] 2. 7. by being free from attachment.

अणुगरइ [अनुकरोति] 92. 3. to imitate,

अणुव्वय [अणुव्रत] 45. 23. Vows to be followed by a householder.

अणुत्तर [अनुत्तर] 6. 2. (N) A sort of heaven, अनुत्तरs are 5 in number and are called विमानs.

अणुन्नवइ [अनुज्ञापयति] 42. 9 to get permitted.

अणुसय [अनुशय] 24. 24 repentence.

अणूणं [अन्यूनं] 55. 18. not less.

अणोयारो [अनवतार] 123. 4. non-descent.

अणोरपार [D] 52. 17. endless.

अण्हाण [D.] 50.9. eating.

अद्दाय [D] 75. 1. a mirror

अत्थमिय [अस्तमित] 19. 17. set.

अत्थाइआ [D] 33. 4. a conference-hall.

अत्थि [अर्थिन्] 69. 8. a beggar; a mendicant.

अत्थुरण [आस्तरण] 62. 20. a bed.

अंतेउर [अंतःपुर] 7. 3. a harem.

अन्नत्थ [अन्यत्र] 49. 14. elsewhere.

अन्त [अन्त्र] 109. 19. a bowel.

अप्पउलि [अपक्व]47.8. not well-baked or cooked.

अप्पडिवडिय [अप्रतिपतित]48 14. not fallen.

अब्भक्खाणं [अभ्याख्यानं] 46. 2 speaking

अब्भत्थ [अभ्यस्त] 83. 18. repeated.

अब्भहिय [अभ्यधिक] 36. 19. exceeding.

अब्भासओ [अभ्यासतः] 38. 8. Out of the close association of previous birth.

अब्भिंतरो [अभ्यन्तर] 107. 19. internal.

अब्भुट्ठाण [अभ्युत्थान] 12. 1. standing up out of respect for a comer.

अभिद्दुय [अभिद्रुत] 52. 15. fleeting.

अभिसेय [अभिषेक] 28. 25. bath.

अमच्छरियं [अमत्सरिकं] 10. 45. one having no pride.

अम्मा [D] 60. 23. a. mother.

अमरिस [अमर्ष] 19. 22; anger.

अम्ब [आम्र] 103. 18. a mango tree.

अयगर [अजगर] 113. 15. a boa constrictor, a python.

अयण्ड [अकाण्ड] 63. 3. all of a sudden.

अयसि [अतसी] 9. 2. flex.

अवक्खंद [अवस्कंद] 19. 18. an attack.

अवच्च [अपत्य] 111. 7. a child.

अवज्झ [अवध्य] 46. 16. not fit to be killed.

अवड [D] 105. 19. a well.

अवयच्छइ [D] 105. 14. to extend.

अवयंस [अवतंस] 73. 12. an earring.

अवरज्झइ [अपराध्यति] 18. 12. to commit a fault.

अवरविदेह [अपरविदेह] 6. 12. the name of a country (N)

अवरण्ह [अपराण्ह] 14. 22. the later part of the day.

अवहड [अवहृत] 92. 4. kidnapped.

अवहत्थिय [अपहस्तित] 15. 18. removed.

अवहाण [अवधान] 16. 14. attention.

अवेइ [अपैति] 17. 18. to pass away.

असमिक्खिय [असमीक्षित] 17. 23. without properly observing.

अहक्कमसो [यथाक्रमशः] 6. 4. according to the order.

अहन्न [अधन्य] 8. 5. unfortunate.

अहन्नया [अधन्यता] 17. 1. ill-luck.

अहिट्ठिया [अधिष्ठिता] 85. 19. presided by.

अहिप्पाओ [अभिप्राय] 111. 19. an opinion.

अहिव [अधिप] 33. 14. a king

अहो [अधः] 46. 14. downward.

आइक्खिओ [आख्यात] 68. 21. said.

आइण्णो [आकीर्ण] 7. 5. replete with; full of

आइसइ [आदिशति] 49. 1. to order

आउय [आयुः] 40. 1. life.

आकिंचण [आकिंचन्य] 43. 10. non–possession.

आडविओ [आटविक] 113. 3. a chief of forest tribes.

आढत्त [D आरब्ध] 27. 25. begun.

आण [आज्ञा] 17. 16. an order.

आणवण [आज्ञापन] 47. 18. ordering.

आणवेइ [आज्ञापयति] 19. 5. to order.

आभोइओ [आभोगित] 52. 7. knew.

आभोय [आभोग] 23. 5. expanse.

आयड्ढिय [आवर्धित] 71. 1. increased.

आयण्णइ [आकर्णयति] 19. 20. to hear.

आयम्ब [आताम्र] 63. 21 reddish.

आयवत्तं [आतपत्र] 116. 18. an umbrella.

आयंक [आतंक] 33.21.fever.

आयामि 42. 20. long.

आयारिमय [आचारिम] 73. 1. a conventional present given at the time of marriage.

आराहगेयराणं [आराधकेतराणां] 5. 8. of the worshippers and those who are not.

आरोवण [आरोपण] 46. 1. laying.

आलोय [आलोच] 20. 2. a canopy.

आवज्जइ [आव्रजति or आपद्यते] 10. 18. to come before.

आवडिओ [आपतित] 37. 15. came up.

आवन्नसत्ता [आपन्नसत्त्वा] 41. 31. pregnant.

आवय [आपद्] 27. 16. a calamity.

आवरणिज्ज [आवरणीय] 43. 15, covering.

आवायण [आपानक] 23. 14. a drinking-stall.

आवाविय [आपादित] 101. 20. made to possess.

आवासणियाभूमि [आवासनिका-भूमि] 114. 7. camp-grounds.

आविक्कार [आविष्कार] 114. 22. revealing.

आविब्भवइ [आविर्भवति] 44. 22. to revel.

आवीइं [आवीचि] 121. :14. continuously.

आवीड [आपीड] 67. 19. a crest-garland (N)

आस [अश्व] 11. 20. a horse.

आसव [आस्रव] 78. 4. a sinful activity.

आसायण [आसादन] 69. 19. obtaining.

आसंदिया [आसंदिका] 69. 16. a long wooden couch.

आहड [आहृत] 46. 4. brought.

आहीरन्त [आ-ह्रियमाण] 23.7. being taken out.

आहेडग [आखेटक] 91. 12. a hunter.

इइ [इति] 47. 2. of this nature.

इक्कण [D] 71. 7. a thief.

इत्तिरिय [इत्वरिक] 46. 5. of a short time.

इत्थि [स्त्री] 40. 21. a woman.

इन्दयाल [इन्द्रजाल] 49. 20. a magic show.

इंदाउह [इन्द्रायुध] 11.10. the rain-bow.

इयाणिं [इदानिं] 82. 6. now.

इसि [ऋषि] 9. 10. a sage.

इहरहा [इतरथा] 19. 14. by another way.

ईइसि [ईदृशी] 14. 7. of this kind.

ईसिं [ईषत्] 8. 23. little.

उ [D] 13. 15. a particle of emphasis.

उउ [ऋतु] 59. 5. a season.

उक्कलंबइ [उल्लंबते D] 88. 2. to hang.
उक्केर [उत्कर] 118. 8. a collection.
उक्कोसिया [उत्कोशिका] 43. 18. high.
उग्घुट्ठ [उद्‌घुष्ट] 23. 12. proclaimed.
उच्छलइ [उत्सरति] 56. 9.to rise high.
उज्जाण [उद्यान] 34. 3. a garden.
उज्जु [ऋजु] 120. 13. straight.
उज्जोविय [उद्द्योतित]36. 18. brightened.
उट्ठ [ओष्ठ] 8. 23. a lip.
उडय [उटज] 9. 10. a cottage.
उण [पुनः] 48. 8. again.
उत्तत्थ [उत्रस्त] 103. 23. *frightened.*
उत्तम्मइ [उत्ताम्यति] 67. 4. to pine away.
उद्देस [उद्देश] 81. 19. a place.
उद्धं [ऊर्ध्वं] 42. 22. high.
उद्धदेहिय [और्ध्वदेहिक] 101. 11. post-death ceremony.
उन्दुर 106. 16. a rat.
उप्पंक [D] 69. 10. a collection.
उप्पाडइ [उत्पाटयति] 89. 20. to wrench out; to take out.
उप्पुण्ण [उत्पूर्ण] 23. 5. full of
उम्मालो [उन्मिलितः] 70. 19. blossomed.
उवइण्णा [उपकीर्णा] 36. 22. scattered.
उवओगिणो [उपयोगिनः] 5. 11. useful, pertinent.
उवकय [उपकृत] 82. 1. an obligation.
उवत्थंभ [उपस्तंभ] 57. 11. keep-up
उवरि [उपरि] 66. 22. upon over.
उवरिम [उपरिम] 99. 18. above.
उवरोह [उपरोध] 14. 13. an obstruction.

उवलद्ध [उपलब्ध] 33. 6. obtained.

उववज्जइ [उपपद्यते] 40. 12. to be born.

उववाअ [उपपात] 6. 10. birth, nativity.

उवविस्सइ [उपविश्राम्यति] 29. 23. to take rest.

उवसग्ग [उपसर्ग] 5. 13. a calamity.

उवसम [उपशम] 48. 10. pacification. उपशमश्रेणि= a path of pacification.

उव्वट्ट [उद्वृत्त] 40. 10. returned.

उवायाण [उपादान] 2. 20. the principle cause.

उव्वेय [उद्वेग] 17. 21. dejection.

उव्वेल्लन्त [उद्वलत्] 59. 3. well-rounded.

उसह [ऋषभ] 1. 2. the name of the first Tirthankar of Jainas.

उस्सग्ग [उत्सर्ग] 108. 2. the giving up of ego.

ऊणोयरिया [ऊनोदरिता] 50. 7. taking less food than required.

ऊन्निणिया [D] 70. 8. rubbed.

ऊसिय [उच्छ्रित] 20. 5. raised.

एइ [एति] 122. 1. to go.

एगूणवीस [एकोनविंशति] 97. 19. nineteen.

एण्हि [इदानिं] 8. 7. thus.

एत्तिय [एतावत्] 21. 20. this much.

एत्थंतरम्मि [अत्रान्तरे] 20 8. In the meanwhile.

एद्दह [एतावत्] 87. 24. this much.

ओउल [D] 78.8.a string of pearls.

ओणअ [अवनत] 17. 5. bent down.

ओत्थय [अवस्तृत] 72. 6. covered with.

ओयल्लइ [अवचलति] 106. 3. to move

ओह [ओघ] 33. 9. a collection.

ओहसणिज्ज [अवहसनीय]8.3. fit to be laughed at.

ओहि [अवधि] 32. 1. (N) A kind of knowledge.

कइयव [कैतव] 83. 17. a deceit.

कक्कुइय [कौत्कुच्य] 47. 14. jesting, speaking obscene things, making obcene signs,movements etc.

कक्कोलय [D] 66. 11. a kind of fruit.

कक्खड [D] 44. 8. rough.

कंकाल 95 13. a skeleton.

कंखा [कांक्षा] 45. 14. a desire.

कच्चोलय [D] 76. 8. a porringer.

कडक्ख [कटाक्ष] 35. 9. a side-glance.

कडय [कटक] 22. 20. a bracelet.

कडिसुत्तय [कटीसूत्रक] 76. 7 a girdle.

कढिण [D] 11. 23. (N) a kind of grass.

कण्ह [कृष्ण]122. 18. black.

कत्तरी [कर्तनी] 68. 7. scissors.

कन्द [D. दृढ] 3. 15. resolutely.

कन्दइ [क्रन्दति] 49. 19. to weep.

कंदुय [कंदुक] 15. 16. a ball.

कप्पपायव [कल्पपादप] 42. 3. A fabulous tree described to be fulfilling all desires.

कप्प [कल्प] 30. 14. a vow.

कम्मणजोग [कर्मणयोग] 101. 16.application of magic.

कयहट्टसोह [कृतापणशोभा] 31. 15. with markets place-well-decorated.

कयत्थइ [कदर्थयति] 8. 1. to molest.

कयंत [कृतांत] 8. 1. the god of death.

करण85.13 police-search.

करणिज्ज [करणिय]42. 10. a

thing fit to be done; a duty.

करंडय [करंडक] 101. 4. a box; a casket.

कलमल [D] 118. 6. the dirt of the bowels.

कलधोय [कलधौत] 60. 13. gold.

कल्ल [D=कल्य] 14. 18. to-morrow.

कहिं [कुत्र] 37. 20, where.

कायव्व [कर्तव्य] 10. 17. should be done.

कारणिय [कारणिक]85. 13. a policeman.

कारिम [कृत्रिमD] 111. 16. artificial.

कालमास 91. 5. death-season.

कालेय 70. 15. black sandal-Aguru.

किच्च [कृत्य] 49. 3. an action.

किच्छपाण [कृच्छ्प्राण] 93. 1. keeping up life with difficulty.

किमिओ [कृमयः] 85. 10. worms.

किलीव [क्लीब] 56 6. impotent.

किवण [कृपण]57. 10. mean, lowly.

किसत्त [कृशत्व] 28. 6. thinness.

किसाणु [कृशानु] 41. 4. fire.

किंचूण [किंचिदून] 99. 18. a little less.

किंपज्जवसाण [किंपर्यवसान]40. 6. of what result.

किंपाग [किंपाक] 116. 8. A kind of fruit which though sweet in taste, is poisonous.

कीडा [कीट] 38. 16. a worm.

कीरमाण [क्रियमाण] 121. 2. being done.

कील [क्रीडा] 15. 16. sport.

कुच्छि [कुक्षि] 40. 17. a womb.

कुट्टण [D] 119.1. beating.

कुडय [कुटज] 103. 17. a kind of tree.

कुड्ड [कुड्य] 55. 10. a wall.

कुरर [कुरल] 113. 14. a kind of a bird.

कुविय [कुप्य] 46. 10. the household utensils made up of clay or any other metal except gold or silver.

कुहाड [कुठार] 115. 22. an axe.

कूडय [कूटक] 34. 23. a deceit, a snare.

केरिस [कीदृश] 77. 20. of what kind.

कोन्त [कुंत] 20. 6. a spear.

कोल [D] 103. 21. a boar.

खइर [खदिर] 103. 18. a kind of tree.

खडक्खडा [D] 81. 5. (N)

खणिय [क्षणिक]35. 1. momentary.

खन्ती [क्षान्ति] 43. 9. forgivness.

खयगसेढी [क्षपकश्रेणि] 48. 11. a path of the destruction of action.

खिज्जइ [खिद्यते] 21. 21. to be vexed.

खील [कील] 99. 3. a peg.

खु [खलु] D] 17. 18. indeed.

खुज्ज [कुब्ज] 41. 3. dwarfish.

खुडइ [क्षुणत्ति] 105. 20. to destroy.

खेलइ [D. क्रीडति] 41. 16. to play.

गण्डय [गण्डक] 103. 22. a rhinoceros.

गत्त [गात्र] 40. 21. a limb, a body.

गद्दभ[D]102. 4. दे. ना. मा. 2. 82. a shrill noise.

गइपइया [गतपतिका] 58. 17. a woman whose husband has gone away.

गरुय [गुरुक] 41. 18. big.

गव्विय [गर्वित] 19. 13. proud.

गंठि [ग्रंथि] 14. 8. a knot.

गाहावइ [गृहपति] 97. 23. a house-holder.

गिद्धि [गृद्धि] 106. 6. greed.

गुणट्ठाण [गुणस्थान] 49. 3. a stage in spiritual progress.

गुविल [गुपिल] 103. 18. deeply covered over.

गेवेज्ज [गैवेयक] 6.2. a kind of heaven. See App. III to my Ed. of अंत० & अणु० P. 145-148. गंवेयकs are nine in number.

गोच्छ [गुच्छ] 66 1. a collection ; a bunch.

गोरोयणा [गोरोचना] 116. 17. Bright yellow pigment prepared from the urine or bile of a cow, or found in the head of a cow.

गोसकिच्च [प्रभातकृत्य]11.19. morning duties. गोस [D] दे. ना. मा. २. ९६.

घय [घृत] 76. 3. ghee.

घायण [हनन] 101. 16. killing.

घंसणघोलणा [घर्षणघूर्णन] 44. 2. Brushings and struggles.

घेप्पइ [D गृह्णाति] 117. 10. to hold.

चउक्क [चतुष्क] 6. 14. a square.

चउरासम [चतुर्थाश्रम] 12. 4. the fourth stage of life i. e. the life of a संन्यासिन्.

चक्कलय [D] 71. 14. Ear-rings.

चच्चर [चत्वर] 6. 14. A Resting place in a square cf. Guj. चोतरो.

चच्चरी [चर्चरी] 39. 14. a music-party.

चडयर [D] 31. 12. a collection; a group; an army.

चडुल [चटुल] 61. 11. Pleasing.

चमढण [D] 20. 15. an attack.

चयइ [त्यजति] 91. 5. to give up.

चरिम [चरम]36. 13. Last.

चाइ [त्यागिन्] 76. 24. one who renounces.

चउरंत [चतुरंत] 24. 23. having four angles or corners; a sort of seat.

चाउरंत [चतुरंत] 69. 17. a pandal.

चाअ [त्याग] 107. 22. Giving up.

चारय [D] 13. 17. a prison. दे. ना. मा. ३. २१.

चिगिच्छा [चिकित्सा] 15. 9. diagnosis.

चित्तयम्म [चित्रकर्म] 15. 17. painting.

चित्तवट्टिय [चित्रपट्टिका] 66. 16. a painting-board.

चिविड [D] 7. 11. चिविड-नासो snub-nosed.

चिय [चिय] 45. 7. a particle of *emphasis*.

चिरायइ [चिरायति] 121. 7. to make late.

चुक्को [च्युत] 17. 1. missed

चेल 76. 10. a clothing.

चोयणा [चोदना] 13. 21. an impelling cause.

च्चिय [चैव] 5. 15. Only, also चेव,

छविच्छेय [छविच्छेद] 46. 1. wounding the body.

छारीकय [भस्मीकृत; छार=क्षार] 41.4. turned into ashes.

छिप्पर [D] 7.20. a sieve.

छुहा [क्षुधा] 103. 4. hunger.

छोडावइ [D] 87. 4. to release, to make one dispossess.

जट्ठ [इष्ट] 52. 6. offered as an oblation.

जच्चंध [जात्यंध] 41. 2. blind by birth.

जत्तो [यतः] 5. 12. from which.

जत्त [यत्न] 10. 17. an effort.

जया [यदा] 44. 2. when.

जरयला [ज्वरकला] 62. 21. slight fever.

जन्त [यन्त्र]47. 12. a machine; a mechanical device.

जंपइ [जल्पति] 6. 17. to speak.

जंपिर [जल्पक] 55. 4. speaking.

जलइ [ज्वलति] 19. 20. to burn.

जवण [जपन] 8. 23. muttering.

जहन्निया [जघन्या] 43. 10. lower.

जधारिहं [यथार्हं] 12. 10. as befitting.

जाइ [जायते] 37. 22. to be produced.

जायण [याचन] 118. 3. an entreaty.

जावय [यावक] 70. 12. lac.

जिणइ [जयति] 6. 17. to win.

जुइम [द्युतिमत्] 123. 19. lustrous.

जुज्झइ [युध्यति] 117. 20. to fight.

जुण्ण [जीर्ण] 113. 14. worn out.

जूह [यूथ] 61. 15. a group.

जोईस [योगीश] 1. 2. The lord of ascetics.

जोपइ [D] 86. 20. to see.

जोगपट्टय [योगपट्टक] 9. 2. (N) P. 129.

जोण्हा [ज्योत्स्ना] 33. 10. moonlight.

जोय [योग] 1. 4. The spiritual exercise or concentration.

झिज्जइ [क्षीयते] 110. 5. to pine away.

झोसिय [ध्वस्त D.] 122. 9. destroyed.

ठिई [स्थिति] 6. 8. a period of life.

डक्क [दष्ट] 40. 23. bitten

डज्झइ [दह्यते] 52. 13. to be burnt.

डसइ [दशति] 106. 1. to sting.

डाह [दाह] 41. 4. burning.

डिंडिम 7. 21. a drum.

ढक्क [D] 40. 16. a drum.

ढोइय [ढौकित] 88. 15. placed.

णवरं [D केवलं] 7. 6. only.

तप्पारिस [तादृश] 49. 3. like that.

तक्कर [तस्कर] 46. 4. a thief.

तक्कइ [तर्कते] 21. 1. to deduce.

तण [तृण] 36. 21. grass.

तण्हा [तृष्णा] 103. 24. thirst.

तडी [तटी] 105. 7. a side.

तय [तद्] 33. 8. that.

तरच्छ [तरक्ष] 103. 21. a hyena.

तलिया [D] 60. 13. a tray.

तल्लिच्छ [D तल्लय] 56. 8. bent upon.

तालियण्ट [तालवृंत] 61. 22. a fan.

ति [त्रि] 7. 10. three

तिग [त्रिक] 108. 5. the triad.

तित्थपवत्तण [तीर्थप्रवर्तन] 1. 8. the establishing of the fourfold order of monks, nuns, laymen and laywomen.

तिणिस [तिनिश] 103. 17. a kind of tree.

तिय [त्रिक] 6. 7. A collection of three. 6. 14. A meeting-place of three roads

तियसिन्द [त्रिदशेन्द्र] 53. 11. the lord of gods, Indra.

तिरिय [तिर्यग्] 46. 14. slant.

तिरिय [तिर्यग्] 34. 20. a lower animal.

तिकोण [त्रिकोण] 7. 10. triangular.

तीरए [तीरयति] 96. 23. is able.

तीस [त्रिंशत्] 6. 6. thirty.

तुडिय [D] 76. 7. an ornament for hand.

तुरियं [त्वरितं] 7. 22. quickly.

तुरुक्क 11. 20. A kind of horse from Turkey.

तेण [स्तेन] 46. 4. a thief.

तेत्तीस [त्रयस्त्रिंशत्] 6. 6. thirty-three.

तेलोक्क [त्रैलोक्य] 19. 17. three worlds.

थणहर [स्तनभर] 54. 16. the weight of breasts.

थाम [D] 42. 19. a place.

थारिओ [D] 97. 7. became stiff and numb.

थी [स्त्री] 94. 2. a woman.

थुणइ [स्तौति] 36. 23. to praise.

थूलग [स्थूल] 45. 17. perceptibly big.

थेवं [स्तोकं D] 36. 16. a little.

थेघ [D] 75. 14. a drop.

थोर [स्थूल D.] 54. 19. heavy.

दक्खालया [द्राक्षलता] 65. 22. the creeper of grapes.

दण्डजत्ता [दण्डयात्रा] 91. 23. a military journey.

दण्डिया [दण्डिका] 74. 7. a string of pearls.

दंतच्छय [दंतच्छद] 7. 12. A lip.

दन्तवलहिया [दंतवलभिका] 66. 3.a bed-hall in a palace.

दप्पुद्धुरं [दर्पोद्धुर]20. 1. unbridled with hot temper.

दरिय [द्रुत] 20. 14. speedy.

दरिसण [दर्शन] 43. 14. sight.

दल 71. 9. an army, a leaf of a jewel.

दह [ह्रद] 41. 18. a lake.

दाढ [दंष्ट्रा] 57. 1. a jaw.

दार [द्वार] 78. 4. a door.

दालिद्द [दारिद्र्य] 103. 12. poverty.

दाहिण [दक्षिण] 8. 22. right.

दियह [दिवस] 14. 16. a day.

दिवड्ढ [द्व्यर्ध] 52. 4. one and a half.

दीव [द्वीप] 6. 11. an island.

दीहर [दीर्घ] 7. 12. long.

दुइओ [द्वितीय] 92. 12. a companion.

दुगुल्ल [दुकूल] 64. 4. a silk-garment.

दुपय [द्विपद] 46. 9. a human being.

दुप्पणिहाण [दुष्प्रणिधान] 47. 17. ill-attention.

दुययर [द्रुततर] 113 13. quickly.

दुवार [द्वार]80. 13. a door, an opening.

दुवे [द्वि] 11. 23. two.

दुरुधा [दुर्वा] 116. 19. a kind of grass.

दुरूहणं [उद्रोहणं]47. 21. climbing.

दुवइखंड [द्विपदीखंड] 66. 21. a kind of metre.

दुवालस [द्वादश] 43. 6. twelve.

दुस्समा [दुष्षमा] 118. 9.an iron-age; technically the 2nd Ara (a part of the cycle of time) of the decreasing and the fifth of the increasing aeon.

दुसुरुलयं [D] 71. 13. a kind of ornament for neck.

दुहा [द्विधा] 45. 12. two-fold.

दूमिय [दून] 9. 16. troubled.

देवच्छंदय [दिवछंदक] 55. 12. a seat for a god.

देसविरइ [देशविरति] 78. 16. a partial non-attachment.

देसूण [देशोन] 83. 3. a little less

दोगच्च [दौर्गत्य] 52. 20. a bad condition.

दोणीमुह [द्रोणीमुख] 19. 13. दोणमुह50.13.occurs often in Sutras, to mean 'a city which has trade-routes of both land and sea; with विपम, ' a well-protected business-town'.

दोह [द्रोह] 117. 19. treachery, perfidy.

दोहग्ग [दौर्भाग्य]9. 16. ill-luck.

दोहल [दोहद] 57. 9. the desire of a pregnant woman.

घणिय [D] 8. 6. much.

धिइ [धृति] 35. 13. faith, courage-

धिरत्थु [धिग्+अस्तु] 40. 5. fie.

धी [धिग्] 14. 21. fie.

धूया [दुहिता] 67. 11. a daughter.

धूवघटिया [धूपघटिका] 55. 4. an incense-pot.

धोय [धौत] 104.2. washed.

नग्गोह [न्यग्रोध] 104. 17. a banyan tree.

नच्चण [नृत्य] 15. 17. a dance.

नड [नट] 35. 13. an actor.

नत्तुओ [नप्तृक] 33. 14. a grandson.

नहकम्म [नखकर्म] 70. 2. nail-cutting.

नहयंद [नखचन्द्र] 74. 2. moon in the form of nails.

नाइकुल [ज्ञातिकुल] 99. 3. the parents' house.

नाण [ज्ञान] 43. 4. knowledge.

नाय [ज्ञात] 103. 11. a traditional account.

निक्कड्ढिय [निष्कृष्ट] 53. 9. unsheathed.

निकाइय [निकाचित] 109. 4. thick.

निक्खिवणय [निक्षेपण] 48.3. throwing.

निगुञ्ज [निकुञ्ज] 81. 20. a. bower.

निन्नगा [निम्नगा] 41. 16. a river.

निप्पिवासो [निष्पिपास] 10. 15. having no thirst for.

निब्भच्छिया [निर्भर्त्सिता] scornfully discarded.

निज्जूहगो [D] 99. 3. a jutty.

निब्भर [निर्भर] 21. 4. full of.

निम्मज्जिय [निर्मृष्ट] 70. 15. cleansed.

निम्महमाण [निर्मथ्यमान] 118. 6. being stirred very much.

निम्मोय [निर्मोक] 118. 8. a slough of a serpent.

निमिय [D] 9. 1. न्यस्त put down.

नियइ [D] 105.2. to see.

नियट्टइ [निवर्तते] 10. 10. to return.

नियडि [निकृति] 25.2. revenge; दे. ना. मा. 4. 26. hypocrisy.

नियल [निगड] 119. 6. a shackle.

नियाण [निदान] 24. 11. the death-vow; (N) one of the four types of meditation.

नियसण [D. निवसन] 64. 4. a clothing.

निरवज्ज [निरवद्य] 46. 18. faultless.

निरुम्भइ [निरुणद्धि]to check.

निरुवहय [निरुपहत] 44. 14. undestroyed.

निसन्ना [निषण्णा] 62. 24. sat.

निसस [नृशंस]17.17. wicked

निहित्त [निक्षिप्त] 34. 7. thrown.

निहुय [निभृत]63.3.secretly

नीणिय [D नीत] 86. 5. brought.

नेउर [नूपुर] 71. 2. an anklet.

नेवत्थ [D] 56. 4. a clothing.

पइ [प्रति] 17. 16. towards.

पइट्ठाविय [प्रतिष्ठापित] 83. 11. established, given.

पइन्न [प्रतिज्ञा] 10. 12. an oath.

पईव [प्रदीप] 19. 17. a lamp.

पयुजइ [प्रयुनक्ति] 101. 16. to apply.

पउत्ति [प्रवृत्ति] 12. 15. news.

पउमराय [पद्मराग or पद्मराज] 71. 9. a precious stone; king Rama.

पओय [प्रयोग] 69. 2. attempts.

पकोट्ठ [प्रकोष्ठ] 63. 20. a wrist.

पक्खवाय [पक्षपात] 10. 17. leaning on the side of.

पक्खालण [प्रक्षालन] 48. 23. Washing off.

पच्चाइयपुरिस [प्रात्ययिकाः पुरुषाः] 118. 2. personal guards.

पच्चन्त [प्रत्यन्त] 113. 3. border territories.

पच्चवाय [प्रत्यवाय] 122. 3. a difficulty.

पच्चाहिजाणइ [प्रत्यभिजानाति] 39. 5. to recognise.

पच्चायण [प्रत्यायन] 29. 7. an information.

पच्चासन्न [प्रत्यासन्न] 60. 19. in the vicinity.

पच्छायाव [पश्चात्ताप] 115. 15. repentence.

पज्जन्त [पर्यन्त]5.13. Until.

पज्जलिअ [प्रज्वलित] 35. 12. burnt.

पज्जुत्त [पर्युप्त] 55. 10. set in.

पज्जुवासइ [पर्युपास्ते] 19. 7. to wait upon

पडण [पतन] 82. 10. a precipice

पडवास[D] 17. 1. a collection of fragrant materials.

पडिकूवग [प्रतिकूपक] 92. 22. the jutting foundation of concrete or stone on which the circular walls of a well rest.

पडिणीय [प्रत्यनीक] 24. 22. Opposite; unfavourable

पडियग्गिओ [प्रत्यग्रितः ? D] 18. 24. received, welcomed.

पडियार [प्रतिकार] 122. 3. a remedy

पडिलेहिय [प्रतिलेखित]44.21 cleansed

पडिवत्ती [प्रतिप्रत्ति] 52. 16. an attainment.

पडिवत्ती [प्रतिपत्ति] 16 3. news.

पडिस्सअ [प्रतिश्रय] 79. 10 an abode for ascetics.

पडिसुय [प्रतिश्रुत] 112. 4. promised.

पडिहायइ [प्रतिभाति]66. 13. to appear.

पडुच्च [प्रतीत्य] 5. 7. Having known.

पणइ [प्रणयिन्] 24. 14. a dear one.

पणरस [पंचदश] 6. 5 Fifteen.

पणिहाण [प्रणिधान] 82. 14. the concentration with a will.

पत [पत्र] 104. 13. a foliage.

पत्तछेज्ज [पत्रछेद्य] 61. 13. the decorative painting on the body.

पत्तियइ [प्रत्ययति] 100. 21. to put confidence in.

पत्थाव [प्रस्ताव] 117. 13. an opportnity.

पत्थिअ [प्रार्थित] 36. 20. requested.

पत्थुय [प्रस्तुत] 2. 9. Relevent प्रबन्ध in the composition under consideration.

पंति [पंक्ति] 11. 9. a line.

पन्नत [प्रज्ञप्त] 45. 13. laid down.

पभिइ [प्रभृति] 97. 16. Beginning from.

पमक्खण [प्रम्रक्षण] 69. 15. bath.

पम्हलिय [पक्ष्मलित ? D.] 33. 11. Whitened.

पयई [प्रकृति] 13. 15. nature.

पयट्टावइ [प्रवर्तयति] 20 2. to make active.

पयत्त [प्रयत्न] 46. 4. an effort.

पयत्त [प्रवृत्त] 104. 12. started.

पयाणगतिय[प्रयाणकत्रिक]113. 8 three marches.

परक्कम [पराक्रम] 19. 13. an exploit.

परावत्त [परावर्त] 86. 18. the transfer.

परिकम्मिय [परिकर्मित] 50. 16. cleansed, purified.

परिगप्पिय[परिजल्पित]106.8. spoken.

परिचत्त [परित्यक्त] 18. 2. abandoned.

परियरिअ [परिवृत्त] 70. 20. surrounded.

परियाणग [परिज्ञान] 12. 5. Knowing.

परिव्वयइ[परिव्रजति] 39. 18. to move by.

परिवेढिअ [परिवेष्टित D.] 117. 17. surrounded.

परिसक्कइ [परिष्वष्कते] 38.13. to move about, to walk.

परिसमत्ती [परिसमाप्ति] 48. 16. the conclusion.

परीसह [परीषह] 24. 10. an affliction of hunger, thirst etc. to be borne by monks.

परिसाडण [परिशाटन]109. 23. throwing out.

परिहस्स [परिहृस्व] 7. 13. short.

परिहा [परिखा] 6. 13. A ditch.

परिहाण [परिधान] 70. 3. dress.

परोप्परजोग [परस्परयोग] 5. 12. the proper mutuality.

पल्लल [पल्वल] 103. 23. a puddle; a pool

पल्लाणइ [D] 20. 1. to ride.

पलिओवमपुहुत्त [पल्योपमपृथुत्व] 45. 17. a period of 2 to 9 पल्योपमs

पलित्त [प्रदीप्त] 21. 14. burnt.

पलिय [पल्य or पल्योपम] 6. 7. A measure of time. see. (N) P. 128.

पलियपुहुत्त 48. 12. see पलिओवमपुहुत्त.

पवंगबंध [प्लवंगबन्ध] 71. 10. a kind of ornament; a dam made by the monkeys.

पव्वल [प्रबल] 106. 6. strong, able.

पवाहइ [प्रवाहयति] 88. 15. to rid off

पव्वाय [D] 15. 16. dejected, downcast.

पवुट्ठ [प्रवृष्ट] 36. 4. rained.

पवेल्लिर [प्रवल्त] 113. 13. Coiling.

पसय [D] 103. 21. a kind of animal.

पसज्झं [प्रसह्य] 28. 18. forcibly.

पसत्थ [प्रशस्त] 10. 4. proper.

पसंत [प्रशान्त] 56. 18. tranquil.

पसाहिय [प्रसाधित] 8. 15. adorned.

पसुत्त [प्रसुप्त] 118. 6. slept.

पाइक्क [पत्ति] 19. 16. a foot-soldier.

पाउणइ [प्राप्नोति] 44. 18. to obtain.

पाउस [प्रावृष्] 11. 5. a rainy season.

पाओयगमण [पादपोपगमन] 50. 2 a sort of fasting.

पागार [प्राकार] 6. 18. a rampart.

पाणाइवाय [प्राणातिपात] 45. 19. killing.

पामुक्क [प्रमुक्त] 101. 19. given up.

पायच्छित्त [प्रायश्चित्त] 107. 23. atonement.

पारियइ [पार्यते] 83. 21. is enabled.

पावइ [प्राप्नोति] 8. 9. to obtain.

पासण्डि [पाषण्डिन्] 82. 14. A man belonging to a heretical creed.

पाहुड [प्राभृत] 67. 6. a present.

पाहेय [पाथेय] 93. 6. the victuals for journey.

पिउच्छा [D पितृष्वसा] 50. 16. the father's sister.

पिट्ठि [पृष्ठ] 23. 52. a back.

पिच्चिय-उत्त [पैतृष्वसेय] 5. 21. *the son of a paternal relative.*

पिसुणग [पिशुनक] 66. 11. forestalling,

पिसुया [पिशुका] 39. 15. a kind of worm.

पिहणय [पिधान] 48. 4. a covering.

पिहुल [पृथुल] *57.1. broad.*

पीढसप्पी [पीठसर्पिन्] 41. 7. a man suffering from a kind of lameness so *that he may have to* move by his back.

पीडण [पीडन] 47. 12. crushing.

पीसिज्जइ [पिष्यते] 16. 10. is pounded.

पुहवी [पृथ्वी] 63. 6. the earth.

पुण्णपत्त [D] 23. 7. (N) a garment which is taken out under the passion of joy by another.

पुरीह्ल [पुरीष] 118. 6. night-soil.

पुलोइय [प्रलोकित] 59. 9. seen.

पुव्व [पूर्व] 10. 12. a period consisting of 7560 common years.

पुव्वण्ह [पूर्वाण्ह] 14. 22. the first half of the day.

पुव्वायरिय [पूर्वाचार्य]5.17. a former teacher.

पूयारुहो [पूजार्ह] 54. 13. fit for worship.

पेच्छणय [प्रेक्षनक] 65. 13. a show.

पेरन्त [पर्यन्त] 75. 5. a border.

पेरन्त [पर्यन्त] 8. 15. the boundary-line of the kingdom.

पेल्लइ [D] 119. 1. to throw.

पेसवण [प्रेषण] 47. 19. sending.

पोट्ट [D] 111.16. a belly.

पोत्त [D] 23. 7. a garment.

पोय [पोत] 51. 4. a boat.

पोय [पोत] 122. 18. a young one.

पोसह [पौषध but properly उपोषथ]3.5.a sort of व्रत observed with fasting on अष्टमी, चतुर्दशी etc.

फलिह [स्फटिक] 55. 8. a crystal stone.

फंश [स्पर्श]69. 14. touch.

फास [स्पर्श] 54. 1. touch.

फासुअ [स्पार्शुक] 33. 1. clean.

फुडइ [स्फुटति] 118. 6. to break.

फुरण [स्फुरण] 94. 23. throbbing.

फुसइ [स्पृशति] 71. 12. to touch.

फेडइ [D] 73. 9. to break open.

बज्झ [बाह्य] 45. 1. external.

बंधुर 54. 16. beautiful.

बायालीस [द्विचत्वारिंशत्] 50. 5. forty-two.

बाह [बाष्प] 15. 15. a tear.

बाहिरओ [बहिस्तः] 29. 15. from outside.

बाहिं [बहिः] 86. 5. outside.

बिहस्सइ [बृहस्पति] 15. 12. the preceptor of gods.

बीभच्छ [बीभत्स] 113. 15. frightful.

बीय [बीज] 41. 22. (N) the seed; the fundamental principle viz. सम्यक्त्व.

बुज्झइ [बोधति] 80. 12. to know.

बोन्दि [D] 54. 4. a body.

भइणि [भगिनी] 81. 18. a sister.

भण्डय [भाण्ड] 116. 17. a vessel.

भण्डारिय [भाण्डागारिक] 85. 14. a store-keeper.

भत्तपाण [भक्तपान] 46. 1. food and drink.

भल्ल [भल्लूक] 103. 21. a bear.

भव्व [भव्य] See भविअ.

भविअ [भव्य] 40. 8. one with a desire to attain the spiritual goal.

भंसइ [भ्रश्यति] 84. 3. to fall.

भागिअ [भागिक] 98. 20. a partner.

भाडियकम्म [भृतिकाकर्म] 47. 10. a vocation of hiring carts etc.

भार 76. 6. a measure of weight.

भावत्थ [भावार्थ] 6. 10. proper sense.

भावरिउ [भावरिपु] 3. 18. The enemy of the reality.

भिसिया [वृसिका] 8. 21. a seat for an ascetic.

भीरुत्तण [भीरुत्व] 6. 19. cowardice.

भूइ [भूति] 8. 20. ashes.

भेरव [भैरव] 118. 14. terrifying.

भोई [भवती] 111. 3. your ladyship.

मइरा [मदिरा] 63. 13. wine.

मइल्लणा [D.] 88. 7. a kind of titular deity.

मऊर [मयूर] 63. 16. a peacock.

मऊह [मयूख] 70. 1. a ray.

मपज्झारिस [मादृश] 30. 6. like myself.

मच्चु [मृत्यु] 35. 22. death.

मच्छरिय [मात्सर्य] 48. 4. vanity (in charity).

मज्झ [मध्य] 53. 1. in the midst, inside.

मज्झत्थ [मध्यस्थ] 5. 15. one with neutral mind.

मज्झिम [मध्यम] 13. 15. middle, ordinary.

मञ्चियापयोअ [मंचिकाप्रयोग] 95. 9. The method of putting a cot in the well.

मडह [D] 7. 13. narrow;

मडंब [D] 50. 13. a kind of village.

मण्डुक्क [मण्डूक] 114. 3. a frog.

मद्दव [मार्दव] 43. 9. softness of temper.

मय [मृत] 123. 9. deed.

मय [मद] 7. 1. pride.

मय [मृग] 7. 1. a deer.

मयग [मृतक] 49. 17. a dead one.

मयरद्धअ [मकरध्वज] 59. 12. the god of love.

मयाहिव [मृगाधिप] 8. 13. a lion.

मल्ल [माल्य] 15. 14. a garland.

महइ [D] 107. 4. To wish.

महग्घ [महार्ह] 65. 13. precious.

महन्तग [महत्क] 85. 14. an elder of the town.

महप्पा [महात्मन्] 123.14. a high-souled being.

महरिसि [महर्षि] 82. 9. a great sage.

महल्ल [महत्] 7. 10. big.

महल्लग [D] 60. 16. a chamberlain.

महूसवो [महोत्सव] 53. 15. a great festival.

मंडल 7. 1. (N)

माउलग [मातुलक] 59. 6. a maternal uncle.

माउलिंग [D] 80. 13. a citron–बीजोरुं.

मिच्छत्त [मिथ्यात्व] 43. 15. a false belief.

मियंक [मृगांक] 14.9.a moon.

मीस [मिश्र] 70. 15. mixed.

मुरय [मुरज] 23. 11. a drum.

मुसावाय [मृषावाद] 45. 20. falsehood.

मुहल [मुखर] 1. 7. buzzing.

मूअ [मूक] 56. 7. dumb.

मूलसुद्धि [मूलशुद्धि] 49. 11. the investigation of the cause of complaint.

मेइणि [मेदिनी] 109. 4. the earth.

–मेत्त [–मात्र] 7. 11. only; used as the last member of a compound.

मेत्ति [मैत्री] 53. 3. friendship.

मेहुण [मैथुन] 50. 3. sexual intercourse.

मोहरिय [मौखर्य] 45. 15. speaking overmuch.

रअ [रजस्] 58. 1. dust.

रक्खस [राक्षस] 49. 16. a giant.

रज्जु A space measure which a god, with 2057152 योजनs speed per moment, may cross in six months.

रण्ण [अरण्य] 81. 8. a forest.

रत्त [रक्त] 19. 20. red.

रन्नो [राज्ञः] 5. 10. of the king.

रायवत्तणी [राजवर्तनी]95.13. the main road.

रायहाणी [राजधानी] 95. 4. a capital.

रासह [रासभ] 7. 19. an ass.

रित्थ [रिक्थ] 84. 1. wealth

रुणरुणंत [D] 58. 1. humming.

रुंटइ [D] 11. 12. to hum.

लड्डुय [D] 97. 3. a ball of sweets.

लट्ठि [यष्टि] D. 15. 19. a stick.

लडह [लटभ] 54. 5. beautiful.

लद्धि [लब्धि] 78. 5. miraculous power.

लंबणा [D] 95. 7. ropes.

लहुं [लघु] 88. 9. quickly.

लाय [लात] 76. 3. an offering.

लिंबपायव [निंबपादप] 32.14. the nimb-tree.

लुणाइ [लुनाति] 123. 1. to cut.

लूयातंतु [लूतातंतु] 118. 9. a spider.

लेट्ठु [D. लोष्ठ] 4. 17. a lump of clay.

लेहायरिय [लेखाचार्य]98. 10. a teacher.

वइयर [व्यतिकर] 88. 4. an incident.

विउड्डण [D] 24. 15. destruction.

वक्कल [वल्कल] 8. 19. a bark-garment.

वग्घ [व्याघ्र] 103. 21. a tiger.

वंक [वक्र] 7. 12. crooked.

वच्चइ [व्रजति] 12ı. 17. to go.

वच्छत्थल [वक्षःस्थल] 57. 1. a chest.

वच्छीउत्त [D] 70. 1. a barber.

वज्जर 11. 20. A kind of horse from the country of वज्जर.

वट्ट [वृत्त] 7. 10. round.

वट्ठ [पृष्ठ] 19. 21. the surface.

वण्णिया [वर्णिका] 66. 14. a brush.

वद्धावणय [वर्धापनक] 23.14. an ovation.

वत्थसोहग [वस्त्रशोधक] 38. 1. a washerman.

वंतरसुरो [व्यन्तरसुर] 7.6. a kind of gods.

वन्दणमाल [D] 31. 17.an ornamental arch,made up of stringed leaves,to be fixed on the upper part of the door.

वन्द्र [वृन्द] 1. 9. a collection.

वम्मह [मन्मथ] 55. 2. god of love.

वम्मीय [वल्मीक] 115. 3. a ant–hill.

वय [व्रत] 18. 1. an observance.

वल्हीय [वाल्हिक] 11. 20. a kind of horse from the country of Balkha.

ववएस [व्यपदेश] 48. 4. a pretext.

ववत्था [व्यवस्था] 118. 4. administrative arrangement.

वसण [व्यसन] 107. 4. a difficulty.

वसह [वृषभ] 1. 2. a bull.

वह [वध] 45. 24. killing.

वाइया [वाचिता] 68. 23. was read.

वाएइ [वाचयति] 86. 8. to read.

वाणमंतर [व्यानव्यन्तर]5. 22. (N) A kind of gods.

वाणिज्ज [वाणिज्य] 47. 11. business.

वारूया [D] 88. 17. a she-elephant.

वारेज्ज [D] 61. 12. a marriage.

वावड [व्यापृत] 28. 25. employed.

वावाइअ [व्यापादित] 117. 20. killed.

वावाएइ [व्यापादयति] 28.18. to kill.

वावार [व्यापार] 15. 17. activity.

वासण [D] 86. 5. articals.

वासा [वर्षा] 36. 1. a rainy season

वाह [व्याध] 34. 25. a hunter.

वाहियाली [वाह्याली] 11. 20. the riding grounds.

वि [अपि] 11. 1. even, also.

विउद्ध [विबुद्ध] 57. 5. awakened.

विउण [विगुण] 71. 3. increasing.

विउव्विय [विकुर्वित] 52. 11. developed a supernatural thing by special powers.

विक्खेव [विक्षेप] 19. 12.; 113. 4. an army. पा. ल. ना. P. 43. 'छोहो विक्खेवो' confusion.

विगिञ्चणय [D] 48. 1. leaving out.

विच्छाय [विच्छाय] 15. 19. pale.

विच्छुरिय [विच्छुरित] 34.15. scattered over, spread over.

विज्जाहर [विद्याधर] 81. 18. a species of demigods.

विज्जु [विद्युत्] 45. 9. lightning.

विज्झ [D.] 105. 17. a butting.

विढत्त [D.] 96. 18. earned.

विढिया [D.] 71. 4. a ring.

विणिन्त [विनिर्यत्] 113. 12. coming out.

वित्ति [वृत्ति] 28. 6. maintenance.

वित्थक्क (D] 113. 4. attacked.

वित्थड [वित्स्तृत] 4. 20. widely spread.

वित्थिण्ण [विस्तीर्ण] 54. 11. broad.

विन्नेय [विज्ञेय] 45. 3. should be known.

विम्हिअ [विस्मित] 34. 12. astonished.

वियड [विकट] 8. 15. formidable.

वियम्भिय [विजृंभित] 20. 7. increased.

वियरइ [विचरति] 123. 3. to move about.

वियलिय [विचलित] 15. 14. dropped.

वियाणइ [विजानाति] 18. 13. to know.

वियाणय [वितानक] 74. 8. a canopy.

विलया [D. वनिता] 6. 16. a woman.

विलसिय [विलसित] 25. 25. action.

विलिया [व्रीडिता] 101. 10. was ashamed.

विवज्जअ [विपर्यय] 97. 5. change.

विवरीय [विपरीत] 24. 3. unfavourble.

विवाग [विपाक] 8. 7. a result.

विसत्थ [विश्वस्त] 19. 16. with confidence.

विसमसर [विषमशर] 1. 1. the god of love.

विसर [विसर] 34.15. profusion.

विसोत्तिया [विस्रोतसिका] 45 14. wrong activities of mind.

विहाण [विधान] 122. 2. destiny.

विहायइ [विभाति] 11. 8. to shine.

विहुय [विधूत] 67. 3. shaken.

विस [विंशति] 6.6. twenty.

वीहिया [वीथिका] 12. 25. a grove.

वुच्छइ [वक्ष्यति] 53. 8. will speak.

वुट्ठी [वृष्टि] 1.8. a shower.

वुड्ढ [वृद्ध] 86. 3. an elder.

वेज्ज [वैद्य] 15 8. a physician.

वेढिय [वेष्टित] 43. 12. encircled.

वेयावच्च [वैयावृत्य] 108. 1. service

वेरग्ग [वैराग्य] 8 1. averseness to worldly life.

वेलंधर 5. 21. A kind of gods of the Nagakumara class who hold the beach of Lavana Samudra.

वेसन्नियया [वेश्यास्त्री] 115. 2. a harlot

वोच्छेय [व्युच्छेद] 46. 1. cutting off.

वोज्झाइ [D] 77. 3. the

name of a country famous for horses.

वोलेइ [D.] 66. 3. to pass.

सइं [स्वयं] 52. 19. by oneself.

सइर [स्वैर]47.17. wanton.

सक्कइ [शक्नोति] 106.12. to be able.

सक्कुणइ [शक्नोति]22. 5. to be able.

सगग्गय [सगद्गद]102. 2. with chokes.

संगहणिगाहा [संग्रहणीगाथा] 6. 9. the traditional stanzas which present in short the issues of the matter.

सच्चित्त 48. 3. the object having life.

सच्छह [D] 70. 13. दे. ना. मा. ८.९. similar.

सज्ज [सद्य] 101. 5. instantly.

सज्झ [साध्य] 111. 2. attainable.

सज्झस [साध्वस] 86. 11. hastily.

सज्झाय [स्वाध्याय] 36. 6. one's own religious studies.

संजत्तइ [D] 20. 1. to make ready.

संजुज्जइ [संयुज्यते] 64. 23. to be joined.

संजुत्ती [संयुक्ति] 96. 18. the readiness to go.

सड्ढ [सार्ध] 6. 7. one and a half.

सड्ढा [श्रद्धा] 36. 12. faith.

सणाह [सनाथ] 6. 13. accompanied with.

सत्तिय [सात्त्विक] 4. 6. pure-minded.

सत्थ [सार्थ] 121. 16. a company.

सत्थर [संस्तर] 27. 24. a bed.

सद्दाविय [शब्दापित] 51. 7. called.

सद्धिं [सार्धं] 55. 18. with.

संतप्पिय [संतप्त] 18. 3. being under anguish.

संतिय [D] 87. 11. belonging to.

संदण [स्यंदन] 20. 2. a chariot.

संदामिओ [संदान्त] 38. 3. tied.

संधुक्किय [संधुक्षित] 24. 11. inflamed.

सन्न [संज्ञा] 7. 11. a sign.

सन्निय [संज्ञित] 38. 6. named.

समइच्छिअ [D. समतिक्रान्त] 22. 13. passed away.

समक्खाय [समाख्यात] 43. 17. described.

समत्थइ [समर्थयति] 27. 16. to believe.

समद्ध [समृद्ध] 32. 2. prosperous.

समय 12. 1. a doctrine.

समयं [समकं] 55. 5. with.

समल्लीणा [समालीना] 8. 18. closely attached.

सम्मं [सम्यक्] 48. 3. properly, well.

सम्मत्त [सम्यक्त्व] 36. 11. right belief.

सम्मदिट्ठी [सम्यग्दृष्टि] 45.15. right perception.

समाणत्तो [समाज्ञप्त] 19. 22. ordered.

समासत्थ [समाश्वस्त] 112. 1. consoled.

समीकय [समीकृत] 36. 21. levelled.

समूसिय [समुच्छ्रित] 55. 2. high.

समोयरन्त [समवतरन्] 28. 25. descending.

संपत्ति [सम्प्राप्ति] 41. 22. acqusition.

संपयं [सांप्रतं] 6 9. now.

संपय [संपद]120.20. prosperity.

संपरिवुड [संपरिवृत] 31. 20. surrounded.

संपाडइ [संपादयति] 9. 1. to get for somebody.

संहिया [संहिता] 15. 9. a treatise.

सयराहं [D] 54. 2. at once.

सयासाओ [सकाशतः] 14. 14. in the vicinity.

सरइ [स्मरति] 114. 10. to remember.

सरथम्भ [शरस्तंभ] 105. 5. a clump of reeds.

सरह [शरभ] 103. 21. a kind of fabulous animal said to have six legs and stronger than a lion.

सरिया [D] 71. 8. a loose bracelet of stringed pearls.

सरिस [सदृश] 49. 20. like.

सलाहणिज्ज [श्लाघनीय] 11.2. fit to be praised.

संलिहिय [संलिखित] 122.12. emaciated with penance.

संलीणया [संलीनता] 107. 22. the control of body.

सवण [श्रवण] 71. 14. an ear.

सवर [शवर] 62. 9. an aboriginal tribe.

सवस [स्ववश] 114. 19. self-dependent.

सवह [शपथ] 117. 19. an oath.

सवाय [स्ववाच] 123. 10. one's own speech.

सव्वन्नु [सर्वज्ञ] 5. 6. all-knowing.

संवच्छरिय [सांवत्सरिक] 116. 11. an astrologer.

संविढत्त [D. अर्जित] 5. 1. earned.

संवुत्त [संवृत्त] 18. 4. become.

ससइ [श्वसिति] 38. 16. to breathe.

सह [सभा] 118. 11. an assembly.

सह 39. 12. fit.

सहस्स [सहसा or सहास्य?] 46 2. unthinking, accompanied with laughter.

सागडि [शाकटिक] 47. 10. a man who drives carts.

सागर [सागर] 6. 5. a period of time. See (N) p. 128; it is also called सागरोपम.

सायग [सायक] 122. 1. an arrow.

सुहाव [स्वभाव] 44. 18. real nature.

सुहासण [सुखासन] 13. 5. a good seat.

सूणायार [सूनागार] 121. 19. a slaughter-house.

सूयार [सूपकार] 15. 21. a cook.

सूसइ [शुष्यति] 121. 14. to dry.

सेढी [D श्रेणि] 48. 10. a way.

सेन्न [सैन्य] 19. 19. an army.

सेय [स्वेद] 74. 4. sweat.

सोय [शौच] 43. 10. purity.

सोयामणी [सौदामिनी] 11. 8. lightning.

सोहणियाकुंड [शोधनिकाकुंड] 38. 3. a washing basin.

सोहिल्ला [शोभिन्] 69. 18. beautiful.

हट्ट [D] 58. 2. a market.

हंदि [D. हंत] 122. 1. alas.

हलबोल [D] 54. 8. noise.

हिट्ठ [हृष्ट] 54. 2. exulting.

हिण्डावेइ [हिंडावयति] 7. 22. to cause to walk.

हियय [हृदय] 65. 20. a heart.

हिरण्ण [हिरण्य]86. 5. gold.

हु [D] 35. 1. indeed.

हुणिज्जइ [हूयते] 76. 3. is offered.

हुलियं [D] 104. 20. instantly.

हेट्ठा [अधस्तात्] 12. 24. down.

हेट्ठिम [अधस्तन] 99. 18. downward.